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Virgil E. FOSTER

The church's educational mission

■ AS A NEW CHURCH YEAR opens it is important that all the members and leaders of the church be fully aware of the nature of the church's mission in which they are engaged. As God revealed himself supremely in human form he calls upon human beings in each generation and every year to help motivate persons to respond to his creative and redemptive love.

The church is a redemptive fellowship, and as such it is also a teaching fellowship. But it isn't just tales gathered out of religious history and tradition that is the basis of the teaching. That scripture, gathered out of the vast experience of mankind, is in itself a part of God's continuing revelation of himself to men, and of his seeking a response from them. No Sunday school "lesson" is properly "taught" unless the "teacher" is aware that back of any individual piece of material, and running through its interpretation, is the story of God's love for his children, of what he expects of them in response, of his forgiveness of the penitent, and of the share in his ongoing creation which he offers to all.

This means, of course, that the church is not just for those good people who find it congenial. The church cannot rest without attempting to communicate God's revelation to all, through its worshiping fellowship, through service, and through teaching. Its teaching mis-

sion is a mission to all—to adults as well as to children and youth. Many churches make a special effort at this season of the year to draw into their program all in the community, but others are entirely too complacent about those they are not reaching. There is much talk these days, and many statistics, about how people are flocking to the churches. Is this because of some unusual effort to reach them, or in spite of the absence of any such extraordinary effort? Now is the time for churches, individually and together, to study their methods of outreach critically, and launch farsighted efforts to reach all.

There is an article in this issue by Randolph Crump Miller on "Should I Make My Child Go to Church School?" It deals with a question confronting many families. It underlines two important factors. The church which is failing to hold children and young people had better find out why, and do something about strengthening its teaching ministry. On the other hand, parents who yield to their children's inertia, or rebellion, or absorption in the television and "funnies" as it may be, had better be less ready to condemn the church, of which they are a responsible part, and more aware of the fact that in permitting their children to drop out of church school they are taking upon themselves the whole job of communicating the Christian faith to their children.

Providing for the educational ministry

■ ONE expression of the desire of churches to make an adequate outreach to their communities is the church building boom, that seems to be increasing each year. Other churches, until such time as they can expand their plants, are carrying on under crowded conditions. Many of these could relieve the crowded situation by holding the church school in two sessions, in three sessions (see an article in the July-August issue on the triple session), or in many cases by making better use of the space they have through program reorganization.

If a church has not done it earlier, Christian Education Week, Sept. 23 to 30, comes as a challenge to examine its efforts and program. As a church consecrates to their tasks the teachers and officers of the church school and the parents, it is well to remember that it is the whole church which does the teaching and which carries the responsibility. The life the church lives is the primary channel of communication for the Christian faith. An important part of that life lies in making adequate provision for its educational ministry.

Church youth win scholarships

■ CHURCH YOUTH leaders were well represented in the 525 high school seniors who won the 1956 Merit Scholarships for four years of college. The thought of winning such a prize is hardly a good reason for participating in church groups, but we are pleased at the testimony of the National Merit Scholarship Corporation of Evanston, Illinois, that "an outsized number" of church group leaders rated the prizes, along with Eagle Scouts, ham radio operators, sports letter men, musicians, and

hobbyists of every description. Boys outnumbered girls about two to one, we are told.

An aspect of the National Merit Scholarship program which commends itself to us is that it represents private enterprise at work in the public welfare. Nineteen leading corporations participated in the gift of \$3,160,000, to make the program the success it was. This is Christian stewardship at work. There is increasing interest in this kind of educational assistance.

What about God?

by Lowell Brestel HAZZARD

Department of Old Testament, Westminster
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Maryland

S

ANDRA LEE looked up at her teacher with big round eyes. "You say God did this, and God did that," she said. "Who is this God, anyway, and where is he? I never saw him. I don't know what you mean."

Mr. White looked down into the eager, questioning face. This, then, was what it meant to be a teacher. His heart gave a queer, little jump within him. Was he worthy even to attempt to answer questions like this? And yet, why should he not? If he hadn't believed in God he wouldn't have become a church-school teacher. With a little prayer he began.

"No, you have not seen God, Sandra, but you have seen what he does. Look!"

The darkness was just beginning to fall over the lovely summer countryside. And as darkness came down it was illuminated by hundreds of tiny lights.

"What are those, Sandra?"

"Why, fireflies," answered Sandra with a laugh. "I see them every night in the summer time. But what have they to do with God?"

"Didn't you ever wonder about them, Sandra? Whoever would have thought of a firefly? Here is a poem that somebody wrote about one:

"A little light is going by,
Is going up to see the sky,
A little light with wings.

"I never would have thought of it,
To have a little bug all lit,
And made to go on wings."

"But when you get to looking at him, he is even more wonderful. For his light is cold. And almost all the lights that you know are hot.

"Did you ever think of the wonder of snow-flakes, all different and all six-sided? Or the tree, that bursts into bloom every spring? Or the life in the seed, or in the bulb? Or the stars that shine so silently in the sky, and yet are great suns, greater than

our sun or planets that rush through space and never vary from their path? Did you ever wonder about these things, Sandra? Who thought of them?

"And then, Sandra, there is something else. They tell me you have a baby sister. Is that right?"

Sandra's eyes were shining. "Oh, yes," she said. "How did you know? She's so sweet, Mr. White. I just love her to death."

"You do?" replied Mr. White. "That's strange. She's not good for much, is she? Just eats and sleeps and cries. And she's not very pretty."

Sandra's gaze was severe. "I'm afraid you don't know much about babies, Mr. White. Everybody loves babies. Why, that's just the way we're made."

Mr. White's eyes were dancing. "Yes," he said, "that's just the way we're made. Everybody loves babies. Everybody loves, unless there is something wrong with him. We're made to love. That is another of the wonderful things about God's world. Beauty—God made it. Wonder—God created it. Love—God is in it. You never saw God, but all the time you see the things he does."

Sandra was quiet. "I think I see," she began to say. "God is the name we give to whatever is behind all the great and wonderful things in the world. But if he's real, he ought to be there. I still think I ought to see him. Unless he's too far away to see." Sandra looked up, searchingly.

"No, he's not too far away," said Mr. White. "He's right here. But so are other real things that you cannot see.

"Who has seen the wind?
Neither you nor I,
But when the leaves hang trembling,
The wind is passing by.

"Who has seen the wind?
Neither I nor you,
But when the trees bow down their heads,
The wind is passing through."

"He is very close to us, closer than breathing, nearer than hands or feet, as the poet said. Beyond us, so far beyond that we can only wonder at him. Loving because he has made us love.

Wise because he has made so many wonderful things. We know God by the things he does. We see him in every beautiful and wonderful thing every day. 'O Lord, our Lord, how wonderful is thy name in all the earth.'

Sandra Lee looked up into Mr. White's face, and her eyes were alight. "Why, that's a Bible verse," she said, "and it sounds just like I feel. I never thought of that before."

And so Mr. White discovered the joy of helping a child find God. Have we ever had that joy? We should have had it, for that is what church-school teaching is. This is part of the gospel we teach.

This year let us think together of this gospel. It has many facets, and all of them are wonderful. Church-school teaching is not just "teaching the lesson." Church-school teaching is awakening and nurturing faith. And we can't awake and nurture faith if we do not have it ourselves.

But this we do know. That God looks at us out of every wonderful and beautiful thing in nature, and sings in the love in our own hearts. And we can surely share with children our wonder and our love.

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe . . .
There is an inmost center in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hemms it in,
This perfect, clear perception, which is truth . . .

. . . and to know
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light,
Supposed to be without."²

Eternal Father, help us to know the glory, not of telling children about God, but of helping them discover him in beauty, in wonder, and in love. And thine shall be the praise. Amen.

¹ By Elizabeth Madox Roberts, in *Under the Tree*, published by the Viking Press. Copyright 1922 by B. W. Huebsch, Inc.; 1950 by Ivor S. Roberts. Used by permission.

² Robert Browning, "Paracelsus"

Should I make my child

*A father of a large family discusses
a problem of interest to most parents*

MANY PARENTS ASK, "Should I force my child to attend church school?" There is no easy answer to this question, for any solution depends on a number of factors: "Is the program worth-while?" "Do you attend with him?" "What alternatives are there?" "How old is the child?"

In some cases, the program of Christian education may be of doubtful quality, so that the child is not interested or is being educated in the wrong way. Parents need to find out what is happening in the church school before they have the right to compel a child to attend. This investigation includes a sense of the atmosphere in which the process goes on, in terms of worship and fellowship, of order and discipline, and of attitudes of teacher and staff. It includes acquaintance with lesson materials and teaching methods. And it means knowledge of the aims and objectives of the entire church program.

If this investigation indicates that what is occurring leads to genuine Christian education, almost all children should be compelled to attend regularly. Education into Christian faith is more significant than secular education, and we do not often hear of parents who refuse to let their children attend school, although in some cases they seek out a better school.

Send them or take them?

But should you ever send a child to church school? There is a serious question in the minds of many experts that one hour on Sunday, without parental support and cooperation, has any cumulative educational value. Research indicates that when parents bring their children to a family-centered church the results are more favorable. A program of worship with the family in church together, followed or preceded by separate classes for children and parents, provides a shared experience which becomes the basis for religious growth during the week.

The movement in this direction is based on the recognition that the family has an organic unity based on

God's purposes, and that this unity is the basis for enduring Christian nurture. The experiments of the Character Education Project of Ernest M. Ligon have verified the theories of Horace Bushnell, and we find in the Presbyterian *Christian Faith and Life Series* and in the Episcopal *Seabury Series* the spelling out of such a program. The question then becomes, "Shall the family attend church school together?"

This does not eliminate rebellion, but it places the spirit of an organically united family squarely behind church school attendance and the development of Christian nurture in the home.

The problem arises with differing degrees of intensity at various ages. If a child under twelve rebels, the chances are that the program at the church is unsuited to the child. Otherwise, a mild amount of pressure will normally result in willing obedience, especially if the family attends together. Parents who become involved at this point may do much to improve the quality of life in the church. By attending with their children, demanding better lesson materials, studying the situation and making suggestions, the whole enterprise may gain in morale and efficiency.

Consider teen-ager pressures

With teen-agers, the problem takes on many new complications. The teen-ager is under a new set of pressures, especially from those his own age. If his friends either do not attend any church school, or are Catholics, or attend a different church, he may rebel because there is no motivation for continued attendance. Even if his parents and other children attend, he needs to stand on his own feet and rebellion is one way of expressing his independence. This is likely to happen especially when the parents take their faith seriously, for then the rebellion is meaningful. Children of ministers and of pillars of the church are more likely to rebel at this time than are children of nominal church members.

There are no simple rules to guide

parents at this point, especially if there are a number of children in the family. If the oldest child refuses to attend and is successful in maintaining this stand, each of the others will take the same stand as soon as he dares. But even if the oldest has not rebelled, the others may. Each case must be handled on its own merits.

Some teen-agers will tell you that they no longer believe in Christianity. They are still looking for tasks equal to their strength, while the church talks about needing strength equal to their tasks. Others find that their advanced courses are repeating the same biblical material they had in the fifth grade, and they are frankly bored with it. What they do not realize is that in their struggle for independence and maturity, they need what Christianity has to offer: a dominant sentiment or a center of loyalty or an integrating factor that is offered by Christian faith. But there are other teen-agers who have discovered this and have become converted, and they want to become full members of the church. These latter become impatient with the church school and attend church, and if the church makes a real place for them they continue to worship with the adults.

The problem cannot be solved in a parent-child relationship in isolation. The quality of church life, the nature of the neighborhood, the variety of schools, and the pressures of the gang are involved. Parents can do much to solve the problem if they take a long-run view.

Consider the alternatives

If rebellion is serious, the question of alternatives arises. It is assumed that some kind of Christian education is desirable and therefore the alternatives are not a particular church school or no Christian education. In many cases, there is another church school with a more desirable program, and among teen-agers the yearning to be with the gang is sufficient motivation to make another church the answer to the problem.

Another alternative is to say this: "You do not have to go to church school unless you want to, but it is understood that if you do not go we will spend the same time in the study of religion at home. Watching TV or reading the funnies is not an alternative." If such a schedule is main-

Go to church school?

tained, it is likely that the child will elect to return to church school and be with those his own age in preference to a tutorial plan at home. Some parents have successfully maintained such a system where no satisfactory church school is available.

It is a fact that good church schools have much less difficulty with drop-outs at all ages than do poor ones. A church school with good morale, consistent leadership training, adequate time for class sessions, and genuine concern for the needs and welfare of the children has high attendance records for all ages. Even adolescent rebellion is reduced when the program is based on the real needs of the teen-agers and they are made to feel wanted and important in the life of the church. Concerned parents can do much to bring about these goals.

It is harder to buck the other pressures. In a neighborhood that is not predominantly Protestant, children going to church school will see their schoolmates at play. A downtown church which draws from ten different public schools has no natural nucleus of friends in a class. When the gang decides that church-going is unacceptable, the pressure is heavy upon each individual. Family solidarity helps to overcome these difficulties until the age when the teenager prefers the company of others than his family, but after that there is little defense. The selection by the whole family of a nearby church where schoolmates go often overcomes the complaint, "I want to be with my friends."

Most parents try giving their teenagers a leave of absence. At a certain point rebellion becomes so consistent and unpleasant, and damaging to the welfare of the rest of the family who want to attend, that it seems wisest to give in, hoping that the freedom to choose will result in a return to the church or the selection of another one. No parent can predict how risky this may be. Within a month or a year, the teen-ager may return to church, join a choir or a young people's group, or attend on special occasions. Or he may rejoice

by Randolph Crump MILLER

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in continuing to resist the appeal of the church on what seems to be a permanent basis.

Play it "by ear"

Most of what we have said applies to teen-agers. The reason is clear: most rebellion comes at that point. We can keep the child in church school (if it is a good one) without too much pressure for the first twelve years. In many cases, praise be, no rebellion occurs and our high school classes continue to be surprisingly large. But when the teen-ager rebels, we have to "play it by ear."

I think there is a long-range program which can be recommended. Start attending church school with your child as soon as possible. Make

this family attendance a weekly affair, including both parents, with regularity as steady as for public school. Build on this through the years so that even if a teen-ager rebels, he will have had the experience of the organic unity of a Christian family. Then he may not rebel, or will be drawn back to the church in a short time.

But we need to remember that all we can insist upon is attendance; no one can compel another to have faith in the God of Jesus Christ—not even God himself. Faith comes by grace, and God gives us the freedom to resist his love. We must give our children the same kind of freedom, in the hope that they will respond in faith to God's grace.



When the family attends church school together, the spirit of a united family is squarely behind church school attendance and Christian nurture in the home.

Photograph by Hays from Monkmyer

Professor Miller is the author of the book, *Education for Christian Living*, reviewed in this issue. He has another coming out in the fall, called *Biblical Theology and Christian Education*.

W

EEK DAY RELIGIOUS EDUCATION has been in operation for nearly half a century. What is its status and stature? How widespread is it? Is it growing? Is it winning the approval of public school officials? What is its legal status? Is it accepted within the family of educational agencies of the churches? Has any pattern of organization been established? Is its work being improved? What progress has been made in training teachers, producing quality curricula, providing suitable housing, and securing financial support? What of its future?

These and many other questions were discussed at the First National Conference on Weekday Religious Education held at Oberlin College, Oberlin, Ohio, June 25-28, under the auspices of the National Council of Churches.

Such a conference has been long overdue. Representatives came from all over the nation to review the beginnings and development of weekday church schools, to evaluate their present status, to study problems and issues confronted, and to take a look at the future of this aspect of Protestantism's program of Christian education. Over 300 delegates registered, coming from most states of the union, from communities small and large. They represented most of the denominations heartily endorsing the movement and city, county, and state councils of churches. They included both lay persons and professional workers.

The delegates were housed and fed in a new dormitory of the college. A number of simultaneous teas were held in the dormitory each afternoon, contributing to the fine sense of fellowship felt by all.

Government, school and church leaders speak

General sessions were held in the beautiful, modernistic Hall Auditorium, well equipped with a sloping floor and comfortable seats. On the first evening the keynote address was given by Dr. Bradshaw Mintener, Assistant Secretary of the Department of Health, Education and Welfare, United States Government. He spoke on the theme of the Conference, "A Practical Answer to a Nation's Need." Other general sessions were held Tuesday morning and evening, Wednesday morning and evening, and Thursday morning.

Platform speakers included: Mrs. James Wyker, past president of the General Department of United Church Women, National Council of Churches; Dr. Roy Ewing Vale, Pastor Emeritus, Tabernacle Presbyterian Church, Indianapolis; Dean Emeritus Luther A. Weigle, Yale Divinity School, and Chairman, Standard Bible Committee; and Dr. Jordan L. Larson, Mount Vernon, New York, Past President, American Association of School Administrators.

Speakers from the staff of the National Council of Churches were Dr. A. L. Roberts, Dr. Harry H. Kalas, and Dr. Erwin L. Shaver.

Among denominational executives speaking were Dr. John S. Groenfeldt, General Secretary of the Board of Christian Education, Moravian Church in America, and Dr. Leon M. Adkins, Secretary of the Division of the Local Church, General Board of Education, The Methodist Church.

A major portion of time each day was given to thirteen work groups. These were organized on the basis of the particular positions and responsibilities of the delegates to the weekday program. Professor Paul H. Vieth of the Yale University Divinity School was the chairman of the steering committee, made up of the chairmen of these groups. These discussion groups met in classrooms on the campus. Questions for discussion were made out in ad-

vance and included most of the important problems facing persons at work, in one form or another, on the program of weekday religious education.

Weekday schools still meet a need

On Tuesday morning the theme of the general sessions was: "Weekday Church Schools Meet a Need—Yesterday and Today." Taking the "yesterday" aspect of this topic, the writer reviewed the origin and development of weekday church schools, pointing out four needs they sought to meet: (1) increasing the time available for formal religious education; (2) providing such education under more favorable conditions; (3) relating religious instruction more intimately with the education the child receives in the public schools; and (4) reaching unchurched children with religious nurture. It was claimed that all these needs have been at least partially fulfilled through weekday schools.

Dr. Shaver, Executive Director of the Department of Weekday Religious Education, National Council of Churches, followed with a discussion of the situation



TWO SPEAKERS at the Conference, Jordan L. Larson of Mount Vernon, N.Y. and Mrs. James D. Wyker, chat with Minor C. Miller of Virginia, leader in weekday religious education.

"Today." He stressed the fact that these needs still exist and are the motivating force sustaining the movement and leading to the continuing inauguration of new schools. He pointed out that there are now well-established principles upon which the movement is founded:

(1) The inalienable rights and duties of parents and others interested to provide for the religious education of children. The decision of the Supreme Court of the United States some years ago in the Oregon case was recalled: "The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

(2) All children have the right to education in religion as well as in other areas of learning. "There is almost universal agreement that neither parent nor the state should withhold from any child the accumulated knowledge of society's experience with religion." In the "Pledge to Children," the Midcentury White House Conference declared: "We will provide you with all opportunities possible to develop your own faith in God."

(3) This additional instruction is a program of the church, not the state. There are certain things the public schools may do in this area, but weekday religious education as it has developed is a program of the church and is one practical answer to a truly great national need.

It was emphasized time and again in the conference that the legality of released time for religious instruction has been clearly declared by the Supreme Court in its decision in the Zorach (New York) case. This decision is not nearly so well known as that of the Champaign case. Delegates were urged to study carefully this historic opinion.

Weekday schools are like this

Considerable attention was given to "A Report of a Study of Weekday Church Schools" prepared in advance for the conference. These studies were published in *Religious Education*, January-February, 1956. Careful factual studies were made of (1) Organizational Patterns; (2) Curriculum Materials; (3) Teachers and Teaching; (4) Administration and Supervision; (5) Financing; and (6) Relationships within the Community. While limited in scope, these studies provided up-to-the-minute data on the most vital aspects of the movement.

It is impossible to present here the detailed results of the studies. A wide variety of practices in all these areas



MISS IRENE HENDERSON of the Federation of Churches of Rochester, N.Y., leads a discussion group composed of weekday directors and supervisors—one of thirteen work groups.

still characterizes the weekday church schools. While the prevailing pattern of organization is interdenominational or community, many schools are operated by individual denominations and churches. Splendid progress has been made in developing good curricula, yet there is need for marked improvement. It is generally assumed that practically all weekday teachers are professionally trained and are serving full time. This is not the case. While the use of full-time and part-time paid workers is quite general, there are many systems, over 25 per cent of those studied, that use volunteer teachers. A higher quality of teaching was felt to be a pressing need.

The financial picture revealed the same wide divergence of practice, ranging from systems using volunteer teachers with very meager budgets for materials and housing to systems where several full-time, professionally trained teachers are used, with curricula, classrooms and equipment comparable to that of the public schools. In general, the study revealed the need of much greater financial support.

The data of these studies, combined with the rich experience represented in the personnel of the conference, constituted the basis for the small group discussions which were a most helpful aspect of the conference.

As to the present status of the movement, conservative estimates place the number of communities with some

A practical answer

A report of the first National Conference on Weekday Religious Education

by Frank M. McKIBBEN

Professor of Religious Education,
Garrett Biblical Institute, Evanston, Illinois



JOHN GROENFELDT, left, chairman, confers with Bradshaw Mintener, U.S. Department of Health, Education and Welfare, and Dean Stidley of Oberlin Graduate School of Theology.

kind of weekday work at over 3,000, in forty-five states, with an enrollment of approximately three million children. The New York State Council of Churches reported over 450,000 children enrolled, 57 per cent Protestants. Virginia, in celebrating the 25th anniversary of its state-wide system, reported programs in 346 localities, reaching 98 per cent of the eligible pupils. In Ohio, the Pastor's Convention took action to "encourage and promote the program." Minnesota has a total of 500 communities offering weekday work, with nine systems holding classes three hours a week, and fifteen two hours a week. Spokane, Washington, includes in its extensive program two classes for retarded children. Berkley, California, made two busses into mobile classrooms, while Fort Wayne, Indiana, had a trailer classroom on display at the conference.

There seems, therefore, to be a moderate but steady growth in the movement across the country. This is significant, for no one is really "promoting" the establishment of new schools. They are organized uniformly by interested and aroused parents and churchmen in local

Dr. McKibben pioneered in establishing weekday church schools in Oak Park, Illinois, in the early twenties and for thirteen years was chairman of the Committee on Weekday Religious Education, National Council of Churches.

churches and communities. National, state and local councils, as well as denominational officers, serve merely to guide and standardize the movement, seeking to restrain communities from launching programs until adequate preparation has been made.

Dr. Larson, speaking for school men who are willing to cooperate (Mount Vernon, New York, has had weekday classes for over fifteen years) rightly insisted on adequate preparation, full church support, approved curricula, trained teachers, proper housing and full parental co-operation as the basis for public school cooperation.

Dr. Kalas declared that "the weekday church school movement is on the threshold of becoming a powerful force in the nation beyond its notable past achievements. Its destiny in this regard, however, will not be achieved if the movement becomes a cult of its own. The future effectiveness of the weekday church school depends upon its finding a suitable role within the larger context of the church's total program."

The future looks good

The conference was noted for the universal spirit of confidence and optimism that pervaded all sessions. No longer is there concern about the legal status. No longer is the weekday church school an unwanted or hesitantly adopted child of the church. In a strong

statement, "We Believe in the Weekday Church School," the executives of the educational boards of the denominations associated with the National Council of Churches emphatically endorsed the weekday school. While the movement still has some of the uneven development and unpredictable elements of adolescence, it has come of age, it has found itself. It has gone through its pioneering and experimental period. It is a national movement of significant proportions and great promise. The whole thought of the conference was centered on raising the quality of the teaching done, meriting fuller cooperation by the public schools, arousing churches to more adequate financial support, and relating the weekday school more effectively to the local church and other community agencies.

An unusually warm Christian fellowship was felt among people, many of whom had pioneered through many difficulties to bring the movement to its present stage. These and the others who are scattered throughout the nation are participating in a great crusade for more and better religious nurture. They are conscious that while weekday religious education may not be the only or the best answer to a nation's need, it is undoubtedly the most immediately available and practical answer the Protestant churches have found. As such it deserves to celebrate its past achievements and to look forward to greater usefulness in the future.

How a city became publicly conscious of the Bible

by Gerald A. LARUE

Regional Director of the Committee on the
Use and Understanding of the Bible,
National Council of Churches

It happened in Reno

RENO, NEVADA, a city better known in America for its gambling and divorce courts than for its religious life, received the impact of a city-wide educational approach to the Bible sponsored by fifteen churches.

Last fall I visited Reno and presented to the ministerial association projects available, on an inter-church basis, to churches wishing to stress the use and understanding of the Bible. A Bible Emphasis Committee was appointed by the Washoe County Ministerial Association. The Rev. W. R. Denton, Assistant Pastor of St. John's Presbyterian Church USA, was appointed chairman. Sharing in the program were fifteen churches: The Federated Church, African Methodist Episcopal, St. John's Presbyterian, Good Shepherd Lutheran, First Baptist, Community Baptist, Mount Zion Baptist, Calvary Baptist, White Acre Park Church of God, First Methodist, First Nazarene, Sparks Nazarene, Home Gardens Nazarene, First Christian, and Trinity Episcopal.

The project chosen was the American Bible Society's World-Wide Bible Reading Program, which is observed annually between Thanksgiving and Christmas. During this period, bookmarks listing carefully selected Bible passages on one side and suggestions for Bible reading on the other are provided free by the

A.B.S. for distribution by the churches. Most Reno pastors were familiar with the Bible reading program. Many had been distributing the bookmarks to their congregations for a number of years. The Bible Emphasis Committee had a better idea—instead of working independently, the churches of Reno would work together and reach the life of the whole area.

Church cooperation opened channels to inform the public. Merchants and managers of public media of communication participated in the program without feeling they were supporting any particular denomination to the neglect of others.

In the window of Sears Roebuck & Company's store, facsimile pages of rare Bibles (loaned by the San Francisco office of the A.B.S.), together with copies of the King James Version, the English Revised Version, the American Standard Version, the Revised Standard Version, and a fine, old, hand-tooled Bible, were displayed. These materials were so arranged to provide the viewer with a brief history of the English Bible.

At the Spouse Reitz Company, a display of old family Bibles and a Revised Standard Version were shown. Passers-by were reminded of the importance of the Bible in the home.

Armank Office Supply Company

gave a window to exhibit archaeological materials relating to the Bible. These artifacts, loaned by the Palestine Institute of the Pacific School of Religion in Berkeley, California, represent materials taken from the excavation of Tell en-Nasbeh (believed to be the ancient city of Mizpah). Each item illustrated specific Bible verses. For example, a lamp and oil juglet illustrated Jesus' parable of the wise and foolish maidens (Matthew 25:1-13). Following the public display of these materials, the Reverend Mr. Denton made use of the exhibit as a teaching aid in the church school of St. John's Church.

Special posters provided by Thomas Nelson & Sons and the A.B.S. formed the background for these window displays, and related the displays to the local inter-church project.

The county library exhibited a collection of rare and valuable Bibles loaned by Brother David, Episcopal missionary to the Indians of Northern Nevada. The collection included a first edition King James Bible, a Great Bible, and leaves from 100 famous Bibles. The best religious books in the library were placed on a table where they would remind the public of the importance of this type of literature. In each book checked out, the library attendant placed a copy of the Bible reading bookmark.

Excellent support was given by the newspapers. The *Nevada State Journal* (a morning daily) published a picture of the display in the Sears Roebuck window, together with an article on the Bibles. Each day the selected Scripture passage was listed.

The *Reno Evening Gazette* (daily) published a series of articles on the Bible Reading Program, emphasizing both the work being done by the churches and the purpose of the emphasis. The *Independent*, a weekly paper, carried regular articles on the project and listed the suggested readings for the week.

On Universal Bible Sunday the Reverend W. R. Denton appeared as a guest on the ministers' television program over station KZTV and discussed the inter-church project. Station KZTV signed off each day with an A.B.S. film in which the daily reading was presented to the public and stress was laid on the Bible Reading Program.

Letters were sent to hotels and motels in the area inviting them to participate in the program by placing bookmarks each day in the guest rooms. Sixty-five hotels and motels cooperated, distributing a total of 29,325 bookmarks during the six-weeks' period. It was unfortunate, according to one manager, that "we



THE PRESS gave excellent support to the Program, as shown by these clippings.

never have a full house between Thanksgiving and Christmas."

Three hundred bookmarks were distributed in the Veterans Hospital, 5000 through the library, 200 through two local banks, 500 through the USO, 2200 through three business firms, and another 1000 through miscellaneous channels. This distribution, together with that made in the churches, totaled over 40,000 bookmarks.

Just how many people were affected by the Bible Reading Program cannot be known. However, the pastors wanted to make sure that among the families within the local churches the idea of Bible reading would take root and grow. Following the Bible reading period, during the week of January 1-8, the pastors stressed the importance of family devotions. Over 1400 copies of "The Family Bible Lives Anew" in both Old Testament (770 copies) and New Testament (640 copies) series were distributed in the churches. These booklets, available from the Central Department of Publication and Distribution of the National Council of Churches,¹ provide a one-week guide for family worship

and contain information absent in most devotional booklets. They tell the reader how to conduct family worship. Placed in the hands of those who have always "intended" to have worship in the family, these booklets help many persons to take the initial steps in forming the worship habit.

The significance of this program lies not only in the number of bookmarks and pamphlets distributed and used, but also in the witness by the churches of their common concern for the Christian education of the total community. The news accounts and public displays helped the citizens of Reno who never attend churches learn something of Bible background and history. The bookmarks distributed by business people and churches went into the hands of many non-church people to provide guidance in Bible reading.

It is the conviction of the CUUB that any inter-church, community-wide emphasis, such as the one described above, is an important factor in creating community climate favorable to the work of the Church. Moreover, there is no doubt that many people were introduced for the first time to information on the background of the Bible and on the way the Bible might be used for daily devotional reading. This is Christian education on a community-wide scale. This is what was done by the churches in Reno.

¹Order from the Department of Publication and Distribution, National Council of Churches, 120 East 23rd Street, New York 10, N.Y. Old Testament booklets are still available at 5¢ per copy. Prices for New Testament booklet, now being reprinted, are available upon request.



EVERY church school teacher deserves the satisfaction that comes from competence. This can be gained through training.
Photograph by Hays from Monkmyer

More skill=more thrill

IT IS EXCITING to be an expert. People admire your performance. You get satisfaction out of competence. You, along with every other church school worker, deserve the opportunity to become proficient in your work and to receive the resulting satisfactions. You can do this if you get the kind of training that develops your skills.

Who in your church bears the responsibility for an adequate program of Christian service training? The professional leaders? The governing bodies? The board of Christian education? Certainly. If you belong to one of these groups, it is your responsibility. But God's spirit does not always work through "channels." Sometimes these become clogged. Then it may still be up to you to take the initiative. You could begin by asking persistently of everyone responsible: "What is being done, first, to find per-

sons for every job and, second, to train every person for his job?"

Find the workers you need

The best way to start is with a leadership survey. Its purpose is to determine what workers are needed, to discover the best persons available, and to recruit them in a spirit of high Christian challenge. The survey includes several definite steps:

First, start early. Begin six to nine months before the new teachers begin their work.

Second, determine spots where workers are needed. Ask the question: "How many new workers would we need if we were reaching every unreached person in the community for whom we have any responsibility?" Add to this list the number of replacements which may soon be necessary.

Third, take a leadership census.

This is an every member canvass, not for money but for service. The congregation should be permeated with the ideal of stewardship of time and talents. After an inspirational sermon, distribute cards listing service opportunities. These are to be signed and laid on the altar. These cards will be the basis for your enlistment campaign. For larger churches a cross file of persons and jobs might be prepared.

Fourth, select the best qualified person for each job.

Fifth, challenge the individuals selected to respond in a spirit of dedication. Help them face obligations realistically but optimistically as part of a worthy enterprise. Tell them that training will be provided.

Train your workers to serve

Now you are ready to initiate a series of genuine training experiences

for each new worker. There are a number of possibilities for both formal and informal training.

-Leadership classes and schools

The Standard Leadership Curriculum has a long and honorable history. It is the result of cooperative planning of most major Protestant denominations over many decades and still constitutes the "staple" of Christian service training. Although leadership education has often been classified into two areas, formal classes and schools and informal or on-the-job training, this distinction has long ago broken down as alert leadership instructors have utilized all types of informal methods.

This Curriculum provides course titles, descriptions, texts and leader's guides for general, divisional, and departmental courses. First Series courses require five hours of class work plus an equivalent amount of outside study. They are designed for beginning situations. Second Series requirements are ten hours of class work and ten of outside study. Third Series is designed for advance students.

Standard schools. These consist of three or more classes held denominationally or interdenominationally. Denominational schools are held under the direction of the department of leadership education of the denomination involved. Interdenominational schools, recommended for economy and ecumenicity, are often held under the auspices of local and state councils of Christian education and cleared through the Department of Administration and Leadership, National Council of Churches, 257 Fourth Avenue, New York 10, N.Y.

Continuing leadership class. This is probably the most usable single approach to the task of training new teachers. It can be profitably employed for regular training as well. Taught during the Sunday school hour or other convenient time, it can use the minister, the director of Christian education, or other qualified local persons as instructors. It often consists of four or more First Series courses alternating between method and enrichment types. Evergreen Church, Memphis, Tennessee, carried on a year-round class tailored to their needs as follows:

October—Denominational history.

November—Beliefs

December—Worship

January–February—The Old Testament

March—Ways of Teaching

April—Evangelism

May—Stewardship

June–July—The New Testament

There are many forms of leadership education which can be carried on in a local church. It may be up to you to get some of them started.

by David B. WALTHALL

Former Director of Leadership Education, Presbyterian Church in the U. S.; now Regional Director for the Synod of Georgia and Guest Professor of Christian Education, Columbia Theological Seminary, Decatur, Georgia.

August—Goals

September—Social Life and Recreation

Laboratory schools. Although separate from the Standard Leadership Curriculum, laboratory schools grew out of it and provide the best single method of preparing teachers (usually in children's work) in the use of approved methods and materials. Participation in planning, observation of skilled leaders in action, and sometimes actually sharing in teaching activities gives a worker a new understanding of pupils and curriculum procedures. Often held in connection with summer leadership schools, laboratory work is more and more becoming available close to local churches. There are also many church school institutes and conventions available locally and nationally. The denominational headquarters or council of churches can give information about such opportunities.

-On-the-job opportunities for training

The workers' conference. A regular meeting of all workers of the church school is probably the most common agency of training. However in many such conferences time which should be utilized for training is often used for desultory discussions or routine business which could be delegated to the school officers or a small committee. The key to a successful workers' conference is to discover through discussion or a simply formulated questionnaire what the group feels to be their most important needs and then to build programs to meet those needs, using the best resources and most effective methods available. A varied program is desirable.

Departmental planning conference. Designed for departmentalized schools, this meeting of the departmental staff to plan the next unit (or series of lessons) is the surest guarantee of effective teaching procedures. Careful directions are usually incorporated in the teaching material. The depart-

mental conference may be held in connection with regular workers' conferences or separately at a time suitable to the department staff.

Local church school clinics. Clinic is the new name given to a visit on the part of a skilled individual or team to assist in diagnosing the particular problems of a school and helping each department as well as the school as a whole decide on some next steps. It is usually held on a week end. A full team includes an administrative leader and specialists in children's work, youth work, and adult work. Team personnel and schedule are very flexible. Such a clinic can result in significant improvement in any phase of the program because the decisions are those of the persons involved. The denominational state or conference director can help provide leadership for such a clinic.

Guided reading. Any school of any size can use periodicals and books effectively and economically. Such publications as this *Journal* and your denominational church school magazine should be in the hands of each teacher. Wise superintendents order these in bulk and mark particular articles and sections for each teacher. Similarly, the guided use of the teacher's quarterly provides valuable insights. If all teachers could be led to a careful reading of introductory material and an intelligent following of indicated procedures, their knowledge of methods would be transformed.

A leadership library should be maintained either separately or as part of the church library. Books dealing with methods, understanding the pupil, and administration of particular age groups are of primary importance. These can usually be chosen from the Standard Leadership Curriculum. General or "enrichment" type books should be provided which will enlarge the worker's spiritual background. Lending libraries are often maintained by denominational boards of Christian education.

Observation and apprenticeship are

procedures based on the principle that the best way to learn any skill is to watch a skilled person do it and then to practice under the direction of such a person. This is in essence the laboratory principle, but it can be employed in many situations where a full-scale lab school is not practicable.

Observation can occur wherever good teaching is taking place. Some good class or department in a local church, a vacation church school, a local public school class are likely possibilities. Requirements for such observation are that good teaching occurs, that advance arrangements are made, that the observer knows what to look for, and that a discussion follows.

Apprenticeship is the next step. Usually it is limited to the particular church of the apprentice or cadet teacher, though sometimes it can be worked out elsewhere. It is best carried on under the guidance of a skilled teacher who is "working in" one or more new teachers. Instruction in the use of materials, planning, guided reading, and practical work can be combined in the "interweaving of knowledge and experience" which is the core of apprenticeship. From the point of view of the one giving the training, this process is often called coaching and supervision.

Audio-visuals may be effectively used locally to give information on teaching methods and to stimulate discussion. This is particularly true of the Leadership Educational Audio-Visual Kit, which contains ten film-strips useful in all phases of leadership training.

A teachers' covenant and a dedication service (samples in the booklet, *... and Gladly Serve*) are methods of increasing morale.



TEACHERS who try out ahead of time, under experienced guidance, the activities recommended for pupils, are not afraid to undertake them with their own groups. *Photograph by Clark and Clark*

Do not be confused by the many types of training opportunities mentioned here. Select only the ones most suited to your situation. Do not get bogged down in too many activities at any one time. "A journey of a thousand miles begins with the next step." Take it!

Resources

The Volunteer Christian Service Card, \$1.25 a hundred. These may be used in the leadership census.

... and Gladly Serve, 25c, a booklet giving help particularly on informal procedures.

Leadership Education Handbook, 1956

edition, 65c, describes the Standard Leadership Curriculum.

The above materials are available from the Department of Publication and Distribution, National Council of Churches, 120 E. 23rd Street, New York 10, N.Y.

The *Leadership Education Audio-Visual Kit*, containing ten sound film-strips on teaching methods, teacher preparation, the learning process, rooms, equipment, etc. may be ordered from denominational bookstores or local audio-visual dealers. Sale, \$94.50 per Kit; available also as individual units.

Leadership Education in the Local Church, by Price H. Gwynn, Jr., Westminster Press, \$2.75, is the best book for detailed information in all areas of training.

Report irregularities in delivery

BETTER and more prompt service to subscribers should result from a complete modernization now taking place in the Journal's circulation department. Since an entirely new staff had to be organized when the Journal offices were moved from Chicago to New York City, it seemed logical to revise the address stencils and files at this time.

Almost inevitably some errors have been made. A few subscribers, for example, received duplicate copies of their summer issues. The situation is now under control but subscribers should report any irregularities in delivery that may come to their attention with this issue or in the future, to J. Martin Bailey, Director of Circulation, Box 238, New York 10, New York. Complete details should be given, including the number that appears below the subscriber's name and address on the magazine or wrapper.

The church out-of-doors

Typical of the "out front" help the Journal gives in Christian education is the next special issue, coming in November, 1956, on "The Church Out-of-Doors." It is being published in November so that it can be used and distributed in the many training and planning meetings held during the winter and spring. It covers not only resident camps and conferences but family camping, trip camping, trail camping, day camping and the many ways in which every church should use its yard, parks, woods, streams, and campsites in worship, teaching and recreation.

Reserve your extra copies NOW, using the order form on page 43. You will want copies for parents, board members, as well as youth leaders, teachers, and the religious education committee.

IT WAS NOT a happy Sunday morning for five-year-old Johnny as he drove with his parents to the mountains. He kept thinking of the kindergarten poster in his church school room. Again there would be no shining gold star beside his name. He had failed, just as he had the week before when he was ill. A big hurt welled inside of him as he thought of the vacant spaces beside his name. "I don't ever want to go to Sunday school again!" he cried.

Should Johnny be held responsible if his parents are more interested in a mountain resort than they are in his class? Like most children his age, Johnny is dependent upon his parents to take him to church school. The five-pointed award that makes him shine so brightly, or the empty space that hurts so deeply belongs, not to him, but to his parents.

It's time we looked behind the competitive system as an approach to Christian education! Can extrinsic motivation ever be justified? Is competition compatible with Christian fellowship?

Recently a church school superintendent said, "We don't care what system our teachers use to attract the youngsters. All that we ask is that the children come." In this school, awards are given year after year in the nature of stars, pins, and buttons. The teachers have even resorted to passing out candy to boost attendance records.

Instructors say that they employ outward incentives as a means to an end. Many children are not attracted in ordinary ways, but will come through the enticement of awards. Once they show up, they often become interested and return week after week.

Teachers count on holding these youngsters through pleasant associations. They strive through personal encouragement to help their pupils find a new experience which will take them beyond their classes and into the church. "There's nothing like increased attendance to stimulate teachers and ministers," they reason. "Add to this the number of disinterested parents drawn into the church through their children, and you've got our bid for awards."

How often does this defense work out in actual practice? Mary is a product of the methods used in this school. Attracted through a junior class contest, she came, uncertain and insecure. Seeking acceptance, she competed and lost. Inwardly crying, "unfair," she now draws her picture of the church from this one experience.

How rewarding are awards?

by Mary Edith BARRON

Teacher of adult class,
Pacific Beach Presbyterian Church,
San Diego, California

Christianity is not positive for her. It is negative. Like many other young people, Mary has been lost to the church through the detrimental practice of rewarding winners and hurting losers. But her story might have been different if she had been taught to share rather than to compete. Her instructors failed to give her an opportunity to use what ability she had. She was neither praised nor encouraged.

The adage, "Winners keepers, losers weepers" is only a half truth. The loser finds that there is always somebody better than he is; but the winner is apt to develop a wrong attitude in life. This is especially true if he keeps getting awards from class to class. It becomes increasingly easy for him to win. He naturally expects bigger and better awards from year to year. There is no appropriate stopping place. And if he continues winning, the chances are that he will expect to succeed in life on the same basis in which he won in church school.

"But competition is such an accepted part of our everyday living," some protest. "We compete in recreation, in home, in business, and in community. We even compete with ourselves." It is true that emulation greets us on every side. Still, the competitive system is by nature divisive. It pits one person against another in an effort to win material gains. Let awards become the student's goal and his learning experience becomes secondary. As he grows older his philosophy of life is shaped by such motives—material things first, spiritual attainment second.

The church is a fellowship. Its work is to make a Christian community by enabling people to become one in Christ. Competition cannot do this. Sharing can. The teachings of

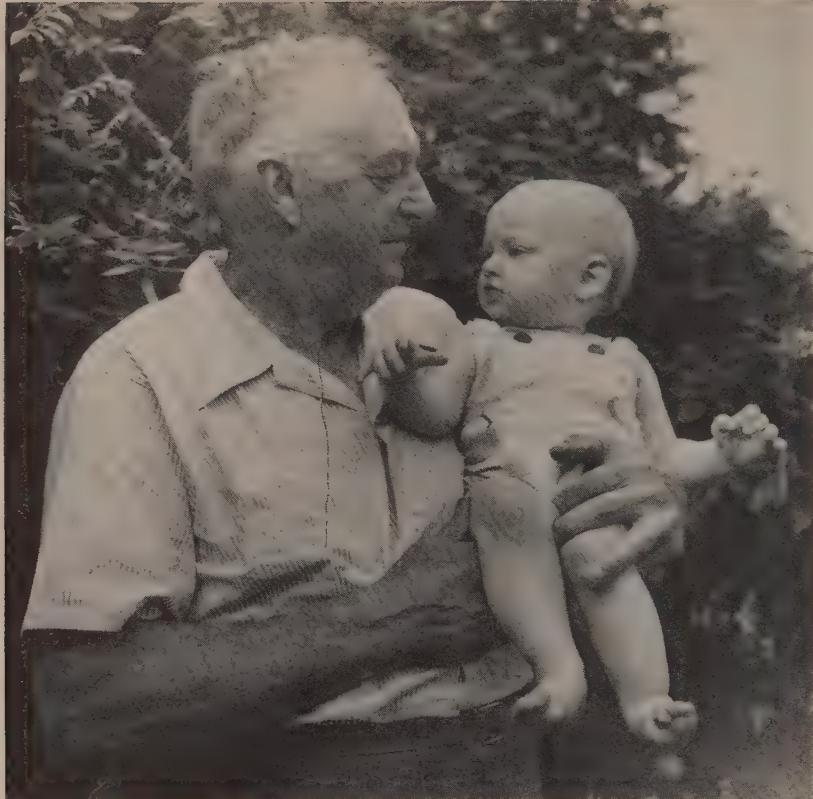
Jesus make it plain to us that he who serves most is highest. Christians are recognized for their services to God, home, and community. We are not promised monetary awards. We are given inner assurance.

In the best methods of Christian education, recognition is not given through the medium of stars, pins, or buttons. If Johnny will come to Sunday church school through the attraction of awards, he will come also because of the church's interest in him and his home. The teacher who calls on his pupils does not risk the encouragement of a wrong attitude toward Christ and the purpose of the church on the part of the newcomer as does one who uses the easier means of motivation through awards.

Johnny's instructor will hold his attention and keep his interest by meeting his needs. Right motivation comes largely through right teacher preparation. The lesson will be attractively planned to meet the child at his own age level. The learning experience will be creative, valuable and meaningful. The teacher will help him to appreciate the class, not by giving him some perishable award, but by seeing that he has rewarding experiences. Johnny's chances for bringing his parents into the church are best when he is happy in his class.

Through intrinsic motivation the classroom for Johnny will become a community where he has real experiences in Christian living. He will have the joy of knowing that he has contributed to the group. He will be recognized and accepted.

We neither receive nor give outward credits for the most important things we learn. Our reward is inner satisfaction. Let us not emphasize the wrong values! Effective teaching that communicates faith is its own reward.



Photographs by Bennett from Monkmyer

WANTED: BABY SITTERS."

These words, written large on posters, greeted the members of three adult classes one Sunday morning.

"Humph," grunted Mrs. Seally, as she came into the women's classroom. "What next? I'm kept busy baby sitting with my own grandchild. Who else wants baby sitters?"

Mrs. Towner, the teacher of this class of older adult women, was eager to explain. The minister had made up a list of twenty-six young couples in the church, each with a child under two years of age. None of these families had grandparents, uncles, aunts or other relatives near enough to help out occasionally. If these parents wished to attend church service or other meetings at the church they immediately faced the problem of what to do with the babies. Often competent sitters were not to be found, and even if they were available, budgets could not stand the strain of the cost. In some cases the parents were taking turns, but in others both parents stayed at home. At the meeting of the class leaders, the minister had presented the problem and the leaders had agreed to try to find a solution.

"A poster like this is in the men's classroom and another in the busi-

nesswomen's class. These classes have some middle-aged persons in them who have no other regular responsibilities," Mrs. Towner concluded.

"I thought the older teen-agers were the baby sitters," Mrs. Greely remarked. "My sixteen-year-old granddaughter earns her spending money that way. Is the church proposing that we take over? The teenagers won't like that. Marcia took a course in baby sitting, given by the high school after hours. She is crazy about it."

"That's a good course," put in Mrs. Masters. "I think these young people with training need encouragement and that we ought not to take jobs away from them."

Mrs. Towner said, "We do not propose to take the work from Marcia and other qualified sitters. And we are not suggesting that we apply as baby sitters for any and all occasions. We would be available for free baby sitting only when the parents want to attend meetings of church groups.

"Let's talk over the idea first, and then make our decision. In our lesson today we are to consider stewardship. We usually think about money in connection with that subject, but perhaps we could consider this matter of baby sitting as a form of steward-

ship of time and abilities."

"I don't really think we'd be taking jobs away from Marcia and the other teen-agers," put in Mrs. Wentworth. "There are really not enough qualified sitters, like Marcia, to meet the need, even if all the parents could afford the current rate."

"That's right," agreed Mrs. Greely. "Marcia has all the work she can take care of and frequently has to turn down requests. The crop of babies in this new development near our church is a flourishing one."

"You know," reminded Mrs. Towner, "the Friendship Class and the Go-Getters both meet the second Tuesday of each month. Those two groups include fifteen or sixteen young couples with babies. If some of us were to give our time and energy, go to their homes and stay with the children, there would be about thirty parents free to take part in church activities without having to pay several dollars each for child care."

What they did in Lawrenceville

Mrs. Evans had an experience to share at this point. In Lawrenceville, where she and her husband had previously lived, their daughter Mary and her husband Bob were taking turns staying home with the baby during church. After the second child arrived the daughter remarked, "Bob and I will have to wait several years longer before we can go to church regularly."

Mr. and Mrs. Evans had talked it over. They didn't like the idea of having the young couple form the habit of irregular church attendance. Mrs. Evans and her husband decided that, while they loved to attend church, there was no danger of their losing interest if they dropped out a while. They felt that God was opening another door of service for them. They would offer to keep their two grandchildren while Bob and Mary attended church on Sunday mornings. Sometimes both Mrs. Evans and her husband would stay, sometimes one would go to church and the other keep the children.

After a few weeks Mr. and Mrs. Evans had offered to keep the year-old baby of a friend of their daughter. Before long they had invited others until they had five babies under two years of age. As a result, Bob and Mary and six other parents could attend church regularly. The other young couples brought their babies to Mary's home, with bassinets or play-pens, and favorite rattles or toys. It did not seem wise to care for more than five babies in one group. The parents agreed that no

baby should be brought who showed any signs of illness. Mr. and Mrs. Evans decided to study and abide by standards for baby care. They enjoyed being with the children and felt that this had much to do with the success of the project.

Within a few months another pair of grandparents started a similar service. Soon there were several such groups. Still other grandparents were doing baby sitting with one or two children at a time.

Finally a grandparents' class was formed, meeting on Thursday evenings instead of on Sunday. That was the night of the mid-week service. The class met at 7:00 o'clock for the Sunday school lesson, then the members attended the mid-week service. There was also a Sunday evening service which the grandparents could attend. Every once in a while, the young parents would plan to keep the babies themselves, while the grandparents attended morning worship. As it worked out, they were able to attend Sunday morning service about once every six weeks.

Mrs. Evans told the story simply. "When we moved there were seven such groups in the church. Two widowed grandmothers took care of one group. A grandmother and a retired, unmarried school teacher teamed together to care for another group. The rest of the sitters were husband and wife combinations. We have missed our regular Sunday morning responsibility since we came here."

Plans for action get under way

"Thank you, Mrs. Evans, for sharing these splendid ideas with us," said Mrs. Towner. "I wonder if a similar plan could be worked here in our church."

"That would be wonderful," said Mrs. Jones, enthusiastically. "Some folks are suggesting that teen-agers be asked to take care of some of the babies on Sunday morning. I think those young people need to be in the church service themselves. And, anyway, they are not mature enough to have that responsibility unless they have had special training, such as Marcia has had."

"You are right," agreed another member of the class. "Teen-agers need to establish habits of regular church attendance, just as do the young parents. We have raised our families, so we have felt we were due for a rest. But, after all, God's work goes on and we should continue to do our part just as long as we are able to do so. I'm sure that my husband will agree to our taking care of two or three babies."

"You reminded me of another im-



Photographs by Bennett from Monkmeyer

Wanted: baby sitters

Who will stay with the young children
while their parents go to church?
It may be the responsibility of the grandparents—
either actual or borrowed.

by Mary Edna LLOYD

Editor of Children's Publications,
The Board of Education of The Methodist Church,
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portant fact," added Mrs. Towner. "The children need the same sitters every week, don't they, Mrs. Evans?"

"Yes," Mrs. Evans agreed. "Then the sitters come to know the special needs of each child, and the children quickly come to recognize and love their caretakers, and know what to expect of them."

Just then a chime sounded in the hallway. "Would you believe it," Mrs. Towner exclaimed, "our class time is over and we haven't opened our quarterlies; but we surely have had a discussion of stewardship."

"Before we are dismissed, may I say one more thing?" asked Mrs. Evans. "I know that my husband will agree with me that we would like to offer our services to this church as baby sitters when the plans are developed."

"Thank you, Mrs. Evans," said Mrs. Towner. "When the responsible group of the church has developed a plan, I am sure that other members of this group will match your interest and be willing to serve as baby sitters, in their own homes or the homes of the babies. Some of the baby sitting may

need to be with individual babies in their own homes; some with groups of babies.

"In addition to doing this on Sunday morning, shall we propose a similar service during young couples' class or club meeting, and other special church gatherings? Of course, we and the parents will need to plan this with special thought for protecting the babies' sleep routine. And of course," she added, "only those older adults who find it within their physical and emotional abilities and who enjoy doing it would be expected to serve in this way."

"Yes, yes," agreed several members of the class, while still others nodded their approval. "Count me in on this plan," said Mrs. Greely. "It sounds

wonderful. I'm sure Marcia would approve it."

That was the beginning of adequate baby sitting service in that church. Young people and young parents were encouraged to attend church. Parents were also able to attend monthly weeknight meetings.

A few months later, at the request of some of the sitters, books on characteristics and care of young children were added to the church library. "If we are to be responsible for these children we should keep abreast of the times and know what is recommended as best ways of caring for them," explained one of the women. The whole church became more aware than it had ever been before of the special needs of young chil-

dren, their parents, and of the teenage young people. The need for the baby sitters' own continuing growth was not forgotten; their participation in the inspirational life of the church was planned for.

Qualified baby sitters are to be found in every church. They may be grandparents, middle-aged adults whose own children are older and who have already developed the habit of church attendance, or business women. Any church thoughtful about opportunities involved may discover its own best resources. Discovering baby sitters and arranging for their training and service may open a new channel for vital participation in the life of the church for them, and for the families they serve.

A story paper boom

by Otie BRANSTETTER

Director of Children's Work,
Louisville Conference Board of Education,
The Methodist Church,
Louisville, Kentucky

FIRST CHURCH'S Commission on Education was appraising the report of the budget committee for the coming year.

"As far as my own children are concerned, our story papers are an item we could omit," said Mr. Winslow, a face-the-truth sort of father. Another member of the Commission, a teacher, agreed that was her observation, too. Their chief use, she thought, was to furnish the means for sailing airplanes across the department or down the church school stairway.

Indeed, the amount to be spent on story papers was about to be allocated for another purpose when shy Mrs. Taylor broke in with, "My own children of junior and intermediate age like their story papers so much they have interested the whole family in them."

Her testimony was vivid and compelling and resulted in the story paper item remaining in the budget. Yet everyone on the Commission realized that the experience of the Taylor family must become more

general to justify the expenditure. The father who is quoted above was given the responsibility of discovering how to interest the boys and girls of the church school in the story papers which were given out in the primary, junior and intermediate departments. Mr. Winslow immediately formed a committee of boys and girls, the two Taylor children among them, and two adults, to assist him.

Eight months later

Eight months later the supply secretary was unable to be present one Sunday morning. It was she who regularly distributed the story papers. "Where's Mrs. Tuttle?" came from primary, junior and intermediate throats after the church school hour. Learning she was not present, the enterprising intermediates rounded up the custodian who unlocked the supply closet. What a scramble ensued! The intermediates came out triumphantly with their papers for the whole month ahead. Pupils from the other departments came out as tri-

umphantly but not always as full-handed. The supply shelves were left in such a chaotic state Mrs. Tuttle saw that a Sunday never came again without the papers being given out.

Another change in attitude is demonstrated by this conversation overheard between two juniors on their way home from church:

"Look out, Gene! You wrinkled the picture on this page."

"You can take mine," said Gene agreeably. "Mom can iron it out if I decide to send it to my cousin who's in the hospital."

The unwrinkled picture was important because the pupils were making a reference book on Palestinian customs, using the pictures and articles in the junior story papers. These were pasted neatly on substantial paper and the pages bound into a book by the boys and girls. Today this book is one of several made by them for their department library. Two others are stories depicting life in the time of Jesus. A fourth is a book of poems suitable for worship services. All were made from story papers by the boys and girls, with an assist from the librarian when it came to the binding.

A map of Palestine, mounted on plywood, has become one of the valued pieces of church school equipment. It was made by a boy and a girl from directions in their junior story paper. The teacher mentioned that such a map was needed in their department and during the next two weeks several maps were made and all proved helpful at least for temporary usage.

An interesting series of articles on science became a regular source

SCIENCE articles in the story papers were useful in courses on God's world.

Photograph by George A. Hammond

for reporting such facts in the science classes at public school.

At a church-wide hobby night many of the hobbies the intermediates presented had been suggested to them through the story paper. In several instances the boys and girls had made these hobbies a project entered into by a parent or some other member of the family.

The primary children chose a play from their paper to present at a family night supper. It was received with such favor that during the winter they made into a play a story about a boy and girl in India and gave it one family night when a mission study book was being studied.

These boys and girls frequently brought back to Sunday school the story papers they had taken home, to use for illustrating posters and an occasional song sheet.

Guided by written directions and a picture, they made scrolls at home. They also made a set of reading cards on Palestinian musical instruments, getting ideas for drawing them and actual information concerning them from their Sunday papers.

Yes, eight months later, the boys and girls would have felt the church had lost interest in them, had the story paper been discontinued. The papers were as important in their lives as anything the church was making possible for them.

How the committee functioned

How had Mr. Winslow accomplished such a change? His committee included two juniors, two intermediates and two primary children as well as two adults. At the outset they committed themselves to the task of reading the papers; if the readers found them worthy, they would begin plans for publicity. The first committee meeting closed with prayer by each member. They were setting themselves to an important task and they took it seriously.

At their second meeting each of the members had read at least four issues of a given paper and some had read more. The reports were favorable; the papers had been found worthy of promotion.

Mr. Winslow took the chief responsibility for leading the boys and girls into an appreciation of their papers. An assembly period in each of the departments was given him as a starter for his educational task.

What did a copy of the paper cost?



—was his businessman's approach. The pupils were told the price paid per word for stories, and the approximate amount paid for drawings, articles and other items it carried.

Who were the writers? It was noted that some of these writers are the authors of best sellers. After serial stories are concluded, they are often published in book form. A few of these books had been borrowed to show the boys and girls. The prices on the jackets showed they were selling for \$2.50, \$3.00 and \$3.50. But the boys and girls in their denomination had been given the opportunity to read them free.

What kind of materials did these papers include? The committee had met one Saturday and made a set of posters using story headings, illustrations and the like, to describe what boys and girls could expect to find. There were biography, fiction, historical stories, nature articles, how-to-do-it articles, nature poems, psalms, "I wonder" poems, humorous poems (many of the poems written by boys and girls), and so on. There was information for stamp collectors, bird watchers, rock collectors, tree lovers, aquarium owners, herbarium makers.

The posters describing the illustrations used in the papers showed drawings for stories, silhouettes, nature illustrations, weather maps, drawings of stamps. There was a variety of photographs, also, to intrigue the camera fan.

There was an imposing array of posters for each department. Each

poster was hung on the wall as it was described and left there for further individual study by the boys and girls.

The teachers aided in the promotion and rejoiced to find the papers were excellent supplementary material for the work done in the sessions.

The intermediates, for example, were studying about great Christians and what made them great. One Sunday morning it was suggested that as the pupils read the current serial, they underline in red a situation where there was a conflict and underline in blue the Christian reaction. The following Sunday these were checked briefly. It was illuminating for the pupils to see how a smile, an unruffled reply, a kindly deed done to a belligerent person, were marks of Christian behavior.

The juniors were studying what it means to be a Christian. In their paper, a serial gave the experiences of a family who were trying to "live" certain of the beatitudes.

The primary children brought to class phrases, sentences of description found in their story papers, to sharpen their appreciation of God's universe.

When the budget was being considered for the following year, the Commission was faced with the perennial need to cut down a little the ever increased budget. Mr. Winslow, with mock seriousness, said, "There's that story paper item—could we cut that?"

"Don't you dare," was the heartening chorus that met his ears.

A CYC learns how to serve

by Dennis SAVAGE

Y

OUNG PEOPLE have a disconcerting way of growing up and going away from home. This is a continuous problem for any local church. The same situation prevails in a Christian youth council in a community. It is possible for an entire set of officers to graduate from high school and go away to college, into service, or to work, leaving no one trained to carry out the next year's program. To help overcome this problem, three things are needed: the cultivation of a "group" or "community" mind, a continuous program of leadership training, and advance and careful program planning.

When an adult adviser who has just moved to the community is selected to work with officers who are also new, it takes much effort to discover the direction the Christian Youth Council should be taking. This was the situation in Santa Ana in 1952-53.

First year—investigate the old program

One of the officers remembered that the Christian Youth Council had sponsored an Easter sunrise service the past two years, so plans were projected for one in 1953. However, the adviser questioned a few local church youth advisers and discovered the services had not been well attended. At the next meeting of the Council of Churches, he told the ministers of the plans being considered by the young people of their churches. The ministers were urged to express themselves frankly concerning such a proposed service. Did they like the idea of a sunrise service? Would they give it their full support? Did it meet a need? The answer was "no!" The Easter sunrise service was cancelled.

Previously, a city-wide youth banquet had been held, but the local church representatives in the Council were asked to discuss such an event with the young people in their local groups. These attitudes were reported: "Only a limited number can attend." "It does not provide much chance to get acquainted, for we sit in our own groups and stay seated for the evening." "Just what is the purpose of such a dinner?" The youth banquet was omitted from the program.

Second year—swing into action

The next year, the same adviser, again with an almost new set of officers, began to work and plan. The executive committee began meeting every month. The officers were encouraged to share their problems, concerns, and joys with one another in a spirit of true Christian fellowship. Previously, attendance had been very irregular for meetings were not scheduled at a regular time.

Council meetings were also scheduled every month, with all of the officers urging local church representatives to attend. Cards were mailed and telephone calls made. The Council members were urged to discuss CYC affairs with their friends at school. This was the beginning of a "group" or "community" mind toward the general work and program of the Council.

Santa Ana merchants sponsor a big "Santa Annual" Christmas Parade each year. The CYC decided to enter a float in the parade. The officers attended a regular meeting of the Council of Churches and gave brief speeches about their plans for the year. The treasurer was the last to speak: "To do these various things we have planned will take some money. We know that your total program for weekday religious education and other Council activities is underwritten by an assessment of \$1.25 for every church member. Rather than going to the churches and asking for more money, we decided it would be best to obtain the money from the Council, our parent group. In other words, we would like to 'shake you down' for about \$50.00!"

The Council of Churches voted \$75.00 for the youth program. The young people prepared their float for \$25.00 and took first prize in the non-commercial division. The float depicted young people of different nations in native dress (exchange students from other countries and local youth were used), looking up at Joseph and Mary, who were seated in front of an imitation stained glass window with a star in it. In front of the float young people carried a huge banner: "The Greatest Story." Behind the float was a walking choir of 100 young people in their church choir robes, singing Christmas carols.

The Rev. Mr. Savage is minister of the Orange Avenue Christian Church of Santa Ana, California, and one of the advisers to the local youth council. He was formerly Associate Executive Director of Youth Work and of the UCYM, Division of Christian Education, National Council of Churches.

People along the parade route called out: "Sing another carol." "Don't stop; we want to hear those songs." Children expressed themselves: "Hello, Joseph." "Hello, Mary." "Mama, there's Joseph and Mary and the Baby Jesus." Adult advisers and their young people were thrilled by the response of the multitude—about 125,000 people. One of the most popular boys in high school portrayed Joseph. One of the outstanding girls was Mary.

In February, the Youth Council sponsored a workshop for local youth fellowships. The new Youth Audio-Visual Kit was featured. There was a "work-bench" for the adult advisers, which proved to be one of the most valuable sessions. The young people gathered in the various commission groups (Faith, Witness, Fellowship, Citizenship, and Outreach) to exchange ideas and information, to consider common problems and concerns, and to discover their oneness in Christ. Everyone enjoyed the workshop, but the CYC evaluated it at a later meeting as only moderately successful.

In July, the Council supervised and conducted one of the union services sponsored by the Council of Churches. The president of the high school graduating class, the cheerleader of the high school, and an outstanding girl were the speakers. All were active in their local fellowships. Several young people from the community and the Marine Base presented musical selections, ushered, and participated in the service. Publicity and advance planning made this the best attended service of the summer series.

Third year—undertake new projects

In early September, 1954, the Southern California UCYM sponsored a youth division in its annual Ecumenical Conference. The Santa Ana CYC sent three delegates who returned home with deepening concern for interchurch cooperation to

What to do in a local Christian Youth Council where officers change every year and community needs are continually shifting

meet community needs and to make a united Christian witness. The five executive officers and the chairmen of the five major areas of concern (commissions) met with the Council advisers (there were now two) for instruction and group training. They then arranged to visit the youth fellowship of the nineteen cooperative churches in the Santa Ana-Tustin area, explaining the general organization, work, and purpose of the CYC, and urged the groups to discuss what they thought needed to be accomplished by the youth council. This provided many new ideas for program consideration and informed and motivated the local groups concerning the youth council.

A fall workshop was scheduled, for local fellowship officers wanted to learn about community resources for programs and helps and what other groups were doing in similar commissions. State denominational leaders were invited to participate in this workshop, which was held on a Sunday afternoon. Everyone attending felt he had received valuable information, inspiration, and a sense of belonging to a larger Christian fellowship.

A Christmas float was prepared again by the young people. On a big truck bed the young people mounted both a beautiful nativity scene and a "hot rod." The jalopy was loaded with young people facing the Bible scene. A banner quoted the wise men of centuries ago: "We have seen his star." The young people spent hours after school decorating and lighting the float. A trucking company donated the truck and its driver. Due to careful planning, there were about 200 youth in the walking choir. It was interesting to note that there were seven other floats with a religious emphasis—many of them in the commercial division.

The young people also designed and made 200 posters emphasizing "Put Christ in Christmas" and placed these attractive posters in store windows and places of business all over the city. A committee picked up these posters after Christmas during the closing days of vacation, so they did not remain to yellow with age and ruin the emphasis originally made.

As a part of National Youth Week, the CYC decided to have exchange meetings on Interdenominational Sun-



THE YOUTH COUNCIL conducted one of the union services sponsored by the Council of Churches. High school leaders spoke and other young people sang and ushered.
Photograph by A. Devaney, Inc.

day. One youth fellowship presented a program as it visited another fellowship which prepared the refreshments and recreation. All of the groups discussed a common theme. This proved so popular that the churches have requested exchange meetings two or three times a year.

For several years, Easter week vacations had proved a headache to school administrators, parents, and city officials, as young people flocked to the beach at Balboa Island and Newport Beach from all of Southern California. Surrounding counties agreed to a staggered schedule for spring vacations for their school systems. Orange County agreed to remain in school during Holy Week in 1955. The CYC realized the opportunity to sponsor twenty minute Holy Week Services during the forty minute lunch hour, each day. The services were held at the Church of the

Brethren located next to the high school. Each day, young people from two fellowships led the service.

Fourth year-build on the old

In 1955-56, the Christian Youth Council carried out the same general program of the year before. Because of heavy rain, the Christmas Parade was postponed, and the CYC float had to be rebuilt, but young people possess resilient spirits. The exchange meetings during Youth Week were even more successful than before. The attendances at Holy Week services doubled over the previous year. The high school student body presidents for the past three years served on the CYC. The president this year has been most active. The Council functions with team work rather than around any one leader or personality.

The Christian Youth Council of
(Continued on page 44)

Healing in its wings

by Clyde CRUSE

THIS is a Christmas play, designed for presentation in a church. However, by arranging a suitable set, it may be presented from a conventional stage. It is especially appropriate for the Christmas season, but the first part may be offered at any time. It is intended primarily for use on the Sunday evening prior to Christmas, when most churches have a pageant. If desired, provision may be made during the pageant to take an offering for some charitable cause. If this is done it should be carefully explained beforehand or printed in the program, or both, in order that the congregation may be prepared to give.

Setting: A small American village or town on a main highway.

Time: The present; about 8:30 on a Saturday evening near Christmas.

Scene: All the action takes place in a Protestant church, which is also the auditorium for the audience. The aisle is kept clear, since it is part of the "stage." There must be raised pews or chairs at the sides, in a convenient location, for some of the action. The chancel area of the church may be decorated elaborately or simply, according to local custom for Christmas programs and the type of architecture. It must include a rough, straw-filled manger at the center holding a life-sized doll; a stool at its side for Mary the mother of Jesus; several candelabra about the platform; perhaps a backdrop of curtains or foliage or both; and a pulpit with a large Bible upon it. The Bible is open at the last chapter of Malachi.

Arrangements for lighting and sound effects are explained in the staging directions. This play was written in the South, where thunder storms are possible at Christmas time. If desired, this may be changed to a snow storm, and the Director may make the necessary changes in business and script.

Characters: (listed as they appear)

MANLEY WEBB, the janitor

JOHN FRANKS, the minister

HELEN, the minister's wife

MR. CARTER, a stranded motorist

MRS. CARTER, and

WAYNE, their son, aged 8

VICTOR DANIELS, a soldier

STEVE SANDERS, a tramp

TERESA ALLEN, a six-year-old child

BEN, her father and

FRIEDA ALLEN, her mother

Mr. Cruse, although an ordained minister, has spent most of his career in newspaper, free-lance writing and public relations work, at the same time being active in church work. He lives in Springville, Alabama.

MARY and JOSEPH, three WISE MEN, and three SHEPHERDS appear in the second act. TERESA appears as one of the CHILDREN OF BETHLEHEM who come to see the baby. ANGELS and CHERUBS may be added if desired.

Part I

Following appropriate congregational singing, prayer, and explanation of the nature and purpose of the play, all lights are extinguished for a moment to signify its beginning. When a hush of expectancy has settled over the audience, lights illuminating the front of the church are turned on.

In the interval of darkness, MANLEY WEBB has taken his place near the center and is busy tidying up and rearranging the set after the final rehearsal of the church's annual Christmas pageant to be given the following evening, Sunday. All of the participants have left. The time is about 8:30 on Saturday evening. The pastor enters from the side of the chancel and crosses toward the aisle which leads to the main entrance of the church. He pauses.

JOHN FRANKS: Manley, I've checked everything about the building and set the thermostats to hold heat through the night. The Dean children are waiting in the car so I'll have to take them on home. You'll be finishing soon, I guess.

MANLEY: Yes, Mr. Franks. There's not much more to do. Good night.

FRANKS: Good night, Manley. (*He starts toward the church door*)

MANLEY: (*Cheerfully*) If you can squeeze it in, Mrs. Webb and I would appreciate a special prayer tonight. (*Sobering*) Looks like she's going to have a bad Christmas unless that new medicine she's taking works mighty fast.

FRANKS: (*Pausing and turning*) Sure, Manley. Would you like to have a prayer right now? (*He glances at his watch*)

MANLEY: No, you need to get on. Thanks anyway. (*With forced courage*) She'll be all right, but I wish we had another doctor in town. Doc Harris is too busy to come around very often.

FRANKS: I wish so, too. Tell Mrs. Webb I'll be over to see her again tomorrow. Good night. (*He goes out*)

(MANLEY stands meditating a moment. Then he gets down on his knees, head bowed, and hands clasped together in front of him near the floor. As he silently prays, sounds of rising wind are heard outside, and a rumble of thunder. MANLEY rises and resumes his work. He draws a rag from his pocket and begins to wipe the pulpit stand. Sounds of the rising storm continue, and he looks upward a

moment as if reflecting upon the weather. Presently his eyes come to rest on a passage of the open Bible which catches his attention. His face moves back and forth slightly as he silently reads—and a strong, clear, masculine Voice speaks the words as if the Book itself were speaking.)

VOICE: "For behold, the day comes burning like an oven; when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up, says the Lord of hosts, so that it will leave them neither root nor branch. But for you who fear my name shall the sun of righteousness rise with healing in its wings. You shall go forth leaping like calves from the stall."

(MANLEY pauses, raises his head, and looks as if into the distance. Smiling faintly, he speaks in a low tone.)

MANLEY: "Healing . . . in its wings."

(The sounds of wind and thunder continue as the Voice is speaking, while lightning flashes intermittently. At the end of the passage, a bright flash is followed quickly by a loud clap of thunder and the lights go out. In the dark sanctuary, MANLEY lights a nearby candle. He takes that candle and lights all the candles in the Christmas scene. Rain begins and is heard in a steady downpour. Lightning and thunder subside.

As MANLEY finishes lighting the candles, the church door bursts open and MRS. FRANKS hurries in. She walks excitedly down the aisle, talking rapidly, and goes up the steps to the platform.)

HELEN FRANKS: Manley, have you seen Mr. Franks? An awful thing has happened. I must find him right away. Do you know where he is?

MANLEY: Yes, Mrs. Franks. He left here a few minutes ago to take some children home. I don't look for him back. Why? What's the matter?

HELEN: Manley, the little Allen child is lost. Maybe kidnapped—or out in this storm somewhere. Her mother is frantic. Constable Ingram is getting together a party to search the woods. And they've called for the pastor. Mrs. Abbott brought me over here. We've got to find Mr. Franks! (*Shaking her head in agitation*) Do you know who the children were?

MANLEY: It was the Dean children. They don't live far. He should be home by now—unless he's heard about Teresa. (*Soothingly*) Try to calm yourself, Mrs. Franks.

HELEN: Thank you, Manley. I've got to hurry. If he comes back here, send him over to the Allens. Tell him to call me from there.

MANLEY: I sure will, Mrs. Franks. In the meantime, I'll be praying—

(Failing to hear him, HELEN FRANKS hurries out. The thunder and lightning have ceased, but the sound of steady rain continues. MANLEY slowly shakes his head as he resumes working. At the pulpit he clasps his hands above the Bible and bows in silent prayer. The church door opens again and MR. CARTER enters, stomping lightly and knocking rain from his clothes. He takes off his hat and looks toward the front of the

sanctuary, not noticing that MANLEY is praying.)

CARTER: Hello, there! Oh, excuse me.

MANLEY: (Raising his head) Howdy. Bad night out there. Come on in. Sorry this is all the light we got. Storm knocked out the power.

CARTER: (Approaching the front and walking to the platform.) Yes, I know. That's why I stopped here. Everything's dark outside. No lights in the houses but candles. You have so many burning that I thought it was electric lights. Say, I'm out of gas. Any chance of getting some here?

MANLEY: Not without power, I guess. Pumps won't work, even if there's a station open. Might as well wait here a while. People just finished practicing the Christmas program.

CARTER: (Looking around) I see. Looks pretty. Reminds me of when I was a kid—Christmas plays in church and all. I've got a wife and boy outside. Better get them in, I guess.

MANLEY: Let me get them. I've got an umbrella here. (He picks it up and starts for the door.) You'd better stand there by the register and get warm.

MRS. CARTER: (Outside the door.) John! (MANLEY stops as she runs in, followed by WAYNE, his coat collar turned up.) Oh, there you are. My, how pretty! What have you found here, John?

CARTER: They're having a Christmas play, Emily. These are the decorations. (Mrs. CARTER walks down the aisle.) Come on, son. We've got to wait here a while. Can't get gas. (WAYNE approaches the front, gazing intently on the Christmas scene.)

MANLEY: (Laying down the umbrella) I'm sorry the lights are off, ma'am. Bad storm somewhere. Have a seat there and get warm. Come around, son.

MRS. CARTER: (Joining her husband at the register.) Thank you.

WAYNE: (Still staring at the scene as he walks) Gee!

MRS. CARTER: Isn't it pretty, darling? You know what it's for, don't you?

WAYNE: (Hesitantly) I guess so. (Looking at her) Santa Claus? Will they have somebody dressed up like Santa Claus and give out presents and things?

MRS. CARTER: Oh, no, dear! This is a church. It's for a Christmas play—about the little baby Jesus. Surely you know that, don't you?

WAYNE: Yes, I guess so. (Still staring) Gee! I wish we could see it. Can we, daddy?

CARTER: No, son. We've got to get to Grandmother's, you know. She's looking for us. I'll get some gas when the rain stops. (To MANLEY) Do you think the power will be off long?

MANLEY: Hard to tell. Sometimes it's hours. Sometimes just a little while. Nothing to do but wait and see. Bad time, too. A little girl has been lost. Whole town's excited. Men out searching for her now.

MRS. CARTER: You don't mean it! How old is she? What's her name?

MANLEY: Teresa. Little Teresa Allen. About six, I think. Sweet little thing and smart, too. She's in the Christmas pageant. Just the kind of girl to attract

kidnappers, if they thought her people had money.

CARTER: Do they have money?

MANLEY: Not a whole lot—but her mother's people are well-to-do. (He pauses, then adds thoughtfully) I've got a feeling, though, that she's all right. I'd go help search myself, if I was able.

CARTER: (Quickly) We've got to be going. Rain's about stopped. I'll roll on down to a filling station. Maybe somebody will sell me some gas. (He turns to Mrs. CARTER) Emily, you and Wayne stay here. I'll be back as soon as I can. (He pats WAYNE on the head and goes toward the door.)

MRS. CARTER: All right, John. Sonny's sleepy, aren't you? Just stretch out here on this pew.

(WAYNE lies down, stifling a yawn. Mrs. CARTER goes out.)

(MANLEY walks slowly across the church, sits down on the opposite pew, and bows his head. Mrs. CARTER, standing by WAYNE, croons softly to him, stroking his head. After a moment she looks up and moves toward the nativity set. She murmurs: "Somehow this all looks rather familiar to me." As she looks a beam of light comes on and grows brighter, directed at the manger with its lifesize doll representing the baby Jesus. As the light increases, low humming of an unseen choir grows louder until it swells into the hymn, "Silent Night." She is very still, gazing intently, during the first verse (or two verses, if desired). During Verse 3, she raises a hand to brush away tears from her cheek—and as the words "With the dawn of redeeming grace" are sung, she begins choking and sobbing. As the verse ends, the song suddenly ceases and the light goes out. WAYNE starts up from his sleep.)

WAYNE: Mother! What is it? You're crying.

MRS. CARTER: There, there, darling. (Going to him and holding him.) It's nothing. I was just thinking, that's all, about something I remembered from long ago. (Sniffling, and with forced brightness) Do you know, I was in a Christmas play once. (Her voice betrays her emotion as she tries to regain composure.)

WAYNE: No, I didn't know. (Eagerly) Tell me about it! Please!

MRS. CARTER: (Looking out over his head, still sniffling a little.) I was an angel—all dressed in white—with wings and everything. I felt so wonderful. I loved the little Jesus—then. (Sadly) But that was a long, long time ago.

WAYNE: Don't you love him now, Mother?

MRS. CARTER: Why, yes, dear, I—I do, but—well, I don't feel it like I used to.

WAYNE: Mother, I wish we could stay and see the play. Would Grandmother mind very much?

MRS. CARTER: Perhaps not, son, but your father—he's anxious for us to get on our way. We don't know anyone here. We'd feel out of place.

(WAYNE reclines again and Mrs. CARTER glances across the church at MANLEY, who is still bowed in prayer. The rain has stopped. Footsteps are heard outside, and VICTOR DANIELS enters. He

hurries down the aisle.)

VICTOR: Manley! (Mrs. CARTER raises her head. WAYNE is asleep.)

MANLEY: (Rising) Yes? What is it, Victor?

VICTOR: Manley, Mr. Franks wants you, quick! Somebody saw a tramp around town this afternoon, and the men are getting their guns. Also they caught a stranger snooping around a dark filling station. Says his name is Carter—

MRS. CARTER: (Gasping) Carter? That's my husband—John! He's trying to get gasoline. Our tank was about empty, and everything was dark. So we stopped in here first. Didn't we, Mr.—uh?

MANLEY: Webb's the name, ma'am. That's right, Victor. They had nothing to do with Teresa. I told them about the lost child myself.

VICTOR: I didn't think he looked like a kidnapper. Mr. Franks says everybody is just excited. But somebody saw the tramp at your house, Manley. They want you to help find him.

MANLEY: I expect he's still there, son. I gave him something to eat and he chopped me some wood. I told him he could spend the night. I don't think he had anything to do with little Teresa, either.

VICTOR: Can you go tell them—take them to your house? They've been all around the woods and haven't found anything. I guess they're in a pretty bad mood.

MANLEY: Sure, I'll go. You stay here with the lady and little boy. (He looks at WAYNE.) Look, he's asleep. (VICTOR comes closer.) You are Mrs. Carter? (She nods.) This is Victor Daniels—one of our fine young men. And now a soldier, home on furlough. Going back soon, aren't you, son?

VICTOR: (Nodding) Right after Christmas. It's really been swell to be home, and at church with all my friends. I'm glad to meet you, Mrs. Carter.

MRS. CARTER: Thank you, Victor. (Smiling) I'm sure I'll feel perfectly safe with such a protector. (He sits down a short distance from her.)

MANLEY: I'll go talk to the men. I'll try to send Mr. Carter back right away. (He goes to the door and out.)

MRS. CARTER: (Making conversation) Are you a member of this church, Victor?

VICTOR: Yes, ma'am.

MRS. CARTER: And—it means a lot to you?

VICTOR: Oh, yes, ma'am! I think about it a lot when I'm away. It sort of gives me something to tie to, wherever I am.

(MRS. CARTER is silent a moment, looking down at WAYNE and gently stroking his head. Then, in a side glance at MRS. CARTER, VICTOR notices that she is quietly weeping.)

VICTOR: Anything wrong, ma'am?

MRS. CARTER: No, nothing wrong, Victor, not really. Our son wanted to stay and see the pageant tomorrow night, and I told him we couldn't. Suddenly it seems to me that we have denied him a lot of things that are really worth-while. (She sniffls and brushes her cheek.)

VICTOR: Couldn't you stay, ma'am?

Wouldn't you like to?

MRS. CARTER: I think I would like to stay. Is there a hotel?

VICTOR: You don't need a hotel. (*Eagerly*) How about coming to my house? Mom would love to have you sleep in my room. I'll be up all night anyhow, with Teresa lost.

MRS. CARTER: That's very thoughtful and kind—but I don't know. I wonder what my husband would say! I'm getting awfully tired, and Wayne needs a place to sleep.

VICTOR: That's right, ma'am. Let me take you before Mr. Carter comes back. I live just a short distance. I'll hurry back and tell him where you are, and he can come too, if he wants to. (*Stepping forward*) Here, let me carry the boy. (*He lifts WAYNE and Mrs. CARTER gets up*)

MRS. CARTER: I guess it will be all right. You are so very kind that I just can't refuse. (*They walk out together*) You know, just before you came in I was thinking of praying that somehow we might remain here till tomorrow night—Wayne wants to, you know. Then when you said that John was arrested, it gave me quite a shock. I am thankful that Mr. Webb can assure them that everything is all right. (*They go out*)

(The quiet church seems deserted for a few seconds. Then the head of a poorly dressed man is seen in the side door. He enters and looks about. Seeing no one, he comes on in and stands by the register, rubbing his hands. He keeps looking around as he tries to get warm. Presently he is startled by a noise amid the pageant scenery, and darts behind the piano. A childlike voice calls out:)

TERESA ALLEN: Mother, Mother! Where am I? Mother! (*She steps into view near the manger*) Oh, yes! At church! (*She sees the doll, bends over it, and takes it in her arms and seems to be talking to it*) How pretty you are! I know—you're for the baby Jesus, and I have to kneel right down there and look at you. It's your birthday.

(The tramp, STEVE SANDERS, moves forward and speaks to her as TERESA talks to the doll.)

STEVE: Hello, little girl.

TERESA: (*Turning quickly, startled*) Oh!

STEVE: Don't be afraid. I came to bring Mr. Webb some supper, since he was working so late. I chopped him some wood, and Mrs. Webb—she is pretty sick, you know—got up and fixed us something to eat. (*He pulls a small package from his pocket*) Are you hungry?

TERESA: (*Trusting*) Yes. I'm very hungry. (*She comes toward him*)

STEVE: (*Unwrapping the package*) I'm sure Mr. Webb wouldn't mind. Here's something good. (*He holds out a small cookie*) I had one myself. (*She takes it*)

TERESA: (*Biting the cookie*) Um! This is good! I haven't had any supper. (*She takes a big bite*)

STEVE: Eat it all. And here's another if you want it. Are you going to be in the play?

TERESA: Yes, we practiced this afternoon. I got tired and went to sleep. Isn't that funny—sleeping in church! (*She laughs at herself*) What's your name?

STEVE: I'm Steve Sanders. I'll take you home. Your mother and daddy will be worried. Do you live far?

TERESA: Not very far. Oh, I bet mommy will spank me! Oh, I hate to be spanked. (*She finishes the cookie*)

STEVE: I'll tell her you fell asleep. Do you want another cookie?

TERESA: Thank you. (*She takes it*)

STEVE: Now we'd better be going. You can eat it on the way home.

TERESA: Let me get the Baby Jesus. I'll take him home for the night. (*She picks up the doll and turns back to him*) Now we can go.

(*Just then sounds are heard outside and BEN and FRIEDA ALLEN come in, followed by JOHN FRANKS. BEN supports his wife, who is near collapse, as they walk down the aisle, failing to see STEVE and TERESA at first*)

FRIEDA: (*Sobbing*) My darling is lost, no telling where. Oh, God! Bring back my baby!

TERESA: Mommy! Daddy! Here I am! I'm not lost. I fell asleep.

(*The three stop and FRIEDA stares incredulously a moment. She cries, "Oh, my baby!" and rushes forward, dropping to her knees to sweep TERESA into her arms. The men remain silent, staring at STEVE, who meets their gaze*)

FRIEDA: (*Hugging and kissing TERESA*) Oh, my precious darling, you're all right! Thank God we found you. How in the world did you happen to fall asleep here?

TERESA: I was so tired from practicing. It was such a pretty place. I just sat down to think about it. When I woke up it was dark.

FRIEDA: (*Regaining composure*) I understand, darling. We have you back, that's all that matters. (*She looks up, noticing STEVE*) And who is this with you?

TERESA: He came to see Manley. He gave me some cookies. (*She holds one up*) See? I was awfully hungry.

STEVE: I was starting to take her home. She woke up just as I got here with Mr. Webb's supper.

FRANKS: (*Stepping forward, followed by BEN*) I understand now. Manley told us about you, Mr. Sanders—is that the name? (*STEVE nods*) We seem to have got here just in time to protect you from danger, as there are men out looking for you with guns. They thought you might have harmed this child.

STEVE: (*Looking at TERESA with a smile*) Harm her? No, I wouldn't harm her. I had a little girl just like her once.

BEN: (*Stepping forward and thrusting out his hand to STEVE*) Thank you, sir. You have done us a service. (*They clasp hands*) As for you, young lady, (*turning to TERESA*) we've got to get you home.

TERESA: I'm taking the baby home. He'll get lonesome here all by himself.

(*BEN lifts TERESA and the doll in his arms. MR. FRANKS assists FRIEDA to her feet, and the parents and child start out together*)

TERESA: Good night, Mr. Franks. Good night, Mr. Sanders. Will you come to the Christmas pageant tomorrow?

STEVE: I don't know, child. Good night. (*They go out*)

FRANKS: (*Meditatively*) This is a strange and wonderful thing that has happened tonight. Those two parents have not been all that they should to that child. They were terribly shaken when they thought they had lost her. Maybe it will change things. (*To STEVE*) You say that you had a little girl?

STEVE: (*Gravely*) Yes. She died. My wife died, too. I was a doctor and I thought I was pretty good, but I couldn't save their lives, so I quit practicing medicine. I've just been wandering around ever since, with nothing to tie to. I felt like a human being again for the first time tonight. What makes people in this town so kind?

FRANKS: It's not the whole town—but most of the people here are willing to help the other fellow if they can. Part of it is just their neighborly spirit—part of it is Christ. He's very real to some of us here. By the way, are you a church member?

STEVE: No, I'm not. I'd almost forgotten about Christians, living the way I have the last few years. Sometimes I've even cursed God for what happened to me. I remembered about the other kind of people when old Mr. Webb told me I could stay at his house.

FRANKS: That's just like Manley—he's an inspiration to all of us.

STEVE: I chopped him some wood and helped his wife—she's pretty sick you know—fix supper. He was late getting back, so I brought him a snack over here. Mr. Franks, I'm sure Mrs. Webb could get well if she had the proper treatment.

FRANKS: And you can get well, too, if you want to. Do you know that you are a sick man?

STEVE: I know I'm sick inside, if that's what you mean.

FRANKS: That's what I mean. No man who has been trained in medicine has the right to give it up as long as there are sick people in the world. We badly need another doctor in our town. Dr. Harris is getting old; he is overworked and has to look after the people out in the country, too. How about your settling down here and helping him out?

STEVE: I—be a doctor again? Sometimes I've thought about it, but I'd have to take a refresher course at the university and pass the state examinations and start again from the beginning. As you said, I'm sick inside. I have no courage, no hope. Whenever I think what it would take I can't make myself do it.

FRANKS: There is no better time than right now for you to give God a chance to heal you. I've been thinking about the scripture we had for our last service here; it seems to apply to you. It's in Malachi and it says, "For you who fear my name"—that means revere and trust God—"shall the sun of righteousness rise with healing in its wings." You have admitted that you can do nothing by yourself. That is God's opportunity to

(Continued on page 34)



Worship Resources

For October

Primary Department

By Ruth R. DIAMOND*

THEME FOR OCTOBER: We Are Glad to Come to Church

For the Leader

What does the church mean to you? Each of us must search his own heart to find the answer to this question. We must know what the church means to us, if we expect to guide boys and girls into a right relationship to the church. It is in the primary department that the boys and girls begin to realize that the church is more than a building. It is during these years that they should begin to feel some responsibility towards the work of the church. During these next weeks as we seek to help our children feel a real thankfulness for the church, may our own hearts be filled with praise to God for the church at work in the world today. May our own hearts be filled with gladness that we have a part in the on-going work of the church.

These services have not been arranged in any particular order. They are set forth for you to choose and use in ways that will lead your boys and girls into moments of real worship.

Use the children whenever possible in the services. Appoint a worship committee (new each month) to work with the leader during the pre-session period. This group can arrange the worship center. The older primaries can read the Bible verses.

WORSHIP CENTER: Keep it simple and beautiful. Everything used must be within the understanding of the primary child. A small model church (the children can make this during the pre-session period). A mural or poster of workers in the church. Pictures of people working or worshiping in church with open Bible and fall leaves.

*South Bend, Indiana. General Superintendent of the Broadway Evangelical United Brethren Church.

CALL TO WORSHIP: Poem, Bible verse, song or just quiet music calling the children to worship.

We come to church with all our friends,
To sing and pray.
We come to church to worship God,
On this glad day.

Let us be quiet,
Let us be still.
Let us think about God,
And his great love.

With gladness and with joy,
We come to church this day,
To sing our songs of praise,
To worship God in many ways.

We feel God very near,
As we hear music,
As we sing songs of praise.
We feel God very near,
In the quietness
And beauty of this place.

PRAYER: Prayer is the climax of the worship service; it is our contact with God. Prayer may be spoken or it may be a quiet time when each in his own way reaches up to God. A song or poem can be used as a prayer. Say the prayer when you feel that the children are ready. This may be after the call to worship, after the story, talk or poem, or at the close.

SONGS: The following suggested songs are from *Hymns for Primary Worship*: No. 106, "Our Church Helps Us to Worship God"; No. 108, "Nobody Is Too Young"; No. 109, "This Is Our Church."

OFFERING: It is best in the primary department to have a place of offering, so that, as the children come, they can place their offering in the plate and then go to their pre-session activities. This eliminates the passing of the plate or basket during the worship service, thus doing away with the discipline problems often caused by the children just sitting waiting while the basket makes the rounds. During the worship service, a child (previously chosen) can go quietly to the place of offering and bring the offering forward for the dedication song or prayer.

SUGGESTED ORDER OF SERVICE

- Quiet Music
- Call to Worship
- Song
- Bible Verse
- Story, Talk or Conversation
- Prayer
- Offering
- Song

1. The Church Is More Than a Building

LEADER:

When we come to church we see a building,—a building made of brick. This is our church. We come with joy. There is gladness in our hearts as we enter our church through the big wide doors. The many things we do in our church make us feel good inside.

We feel thankfulness,
As we sing our songs and talk with
God.

We feel wonder,
As we hear about God and his love.

We feel friendliness,

As we work and learn with other
boys and girls.

We feel love,

As we share with others.

In the quietness and stillness,

We feel God very near.

This is our church. Our church is more than a place. It is more than brick or stone or wood. It is more than a building.

BIBLE VERSE: I was glad when they said to me, "Let us go to the house of the Lord!" (Psalm 122:1)

STORY:

BILL MAKES A DISCOVERY

Seven-year-old Bill sat on the front steps feeling sorry for himself. He and mother and dad had just moved into this brand new house the day before. Up and down both sides of the street were other new houses with their bright paint gleaming in the sunshine.

Bill was thinking about the old house clear across the big city. He was thinking about his old friends. He was thinking about the little white church with the tall steeple where he went to church school each Sunday.

He would miss the primary department and Miss Peters, his teacher, and all the boys and girls. Today was the day that they had planned to take the Bible they had purchased to old Mrs. Browne whose own Bible had been destroyed when her house burned several months before. Now he could not go as he was miles across the city.

Bill was so deep in his thoughts that he did not see the boy who had come from across the street until the boy said, "Hi, what's your name? Mine's Tom."

The boys discovered that they were the same age and in the same grade in school. "Can you go to church school tomorrow?" asked Tom. "We sure have some swell times in our primary department. You'll like it."

Bill ran into the house to get permission from mother, and then the two boys spent the rest of the afternoon playing ball. As Tom left for home, he said, "See you tomorrow at nine o'clock."

"O.K." answered Bill.

Sunday morning the two boys and their parents walked to the church four blocks away. "There's our church," pointed Tom, as he led them up a walk.

Bill was astonished. "Why this is no church," he said, "it's just a house."

"Yes it is our church," answered Tom. "You'll see. We are using this house until we have enough money to build a church building, but this is our church now," he finished proudly.

The parents went upstairs to their class, and the boys went to the primary room. Bill was introduced to the teacher, Miss Conrey. The boys and girls were all busy. Some were gathered around the piano learning a new song; some were sitting at a table looking at pictures and reading cards; others were working in small groups.

The teacher told Tom that he could take Bill with him to his group. These boys and girls told Bill what they were doing, and soon he was busy helping them plan a gift for a new family who had just arrived from across the sea. The hour went by very fast. They sang songs, they thanked God for the happy day, they brought their offering. They all worked and worshiped together. Bill thought to himself, "Why this is just like the primary department in my other church."

After church Tom and his parents

went in the other direction. They had been invited to a friend's house for dinner. Bill walked home with his mother and dad. He was thinking very hard. "I can't understand it," he finally said. "Understand what?" asked dad.

"Well," said Bill slowly, "I always thought a church was, well, a church, but today we had church school in a house, and it was just like our other church."

Father laughed, "I think, Bill, that today you have made a discovery. You see, the church is not just a building, but it is people—men, women, boys and girls coming together to work, learn and worship."

"I see now," Bill said thoughtfully, "people can have a church any place."

PRAYER: We thank you, God, for our church. We are glad that long ago people built this place so that we can come to worship. We thank you, God, for the good times that we have working together with other boys and girls to make our church a happy place. Amen.

2. Many Kinds of Churches

LEADER:

There are many kinds of churches. Some are built of wood, some of brick and some of stone. Some churches have tall steeples, some have chiming bells. Some churches are large and some are very small. But all of these churches, even though they look so different, have one thing alike. Each church has people who come with gladness and joy to worship.

Long ago in Bible lands people came to church with joy and gladness to worship God. Long ago people made music and sang their songs and praised God.

TALKS: "Churches of Long Ago"

(Let the children give the following in their own words. During the committee work session go over these talks with the committee. Stress the happiness and joy these long ago people felt as they came to church. If possible have a picture of a tabernacle, temple and synagogue so that each child can show his picture as he shares what he has discovered about the particular church of long ago.)

First Child: Long ago Moses was leading the Hebrew people on a journey through the wilderness. They did not have a church. They wanted a place where they could go to worship God. It would have to be a church that they could carry with them as they travelled. Moses called the people together. He asked them all to bring gifts that could be used to build their church. Everyone was willing to help. The fathers brought goat's hair cloth, sheep skins, and linen cloth. These were used to make fine curtains. The mothers brought their gold jewelry. The gold was melted and made into fasteners to hold the curtains together. The children brought spices. These were used for oil and incense to be burned in the lamps.

They all worked together to build their church. The mothers spun thread and wove it into cloth. The fathers made candlesticks, lamps and carved wood for the furniture. The children ran on many errands. At last their church was finished. It was a tent church that they could carry with them as they travelled. They called it the Tabernacle. They were very

happy as they gathered together to worship God.

Second Child: Many years later, Solomon became king of the Hebrew people. They were no longer travelling. They were living in their own country. The people wanted a larger church. When Solomon had been king for three years he began to build a new church. He wanted this church to be very beautiful. Lumber was shipped from the forests in the north. Skilled workmen were sent from a nearby country. The roof was made of cedar, and the floor was made of fir. All of the walls were cedar. The doors were covered with gold. Trees and flowers were carved on the walls.

The workmen worked seven long years to build the church. It was twice as big as the old tabernacle. This new church was called the Temple. The people sang songs of praise as they gathered together to worship God. They made beautiful music with their stringed instruments.

Third Child: For many years the only church in Bible lands was the Temple in Jerusalem. It was a long way to travel to church for most of the people. By the time Jesus was born, churches had been built in every village. These churches were called synagogues. The people could go to these places to hear the Bible verses read from the large scrolls and to praise God. The synagogues were longer than they were wide. They always faced the south. Inside were many rows of columns. The men and boys sat on one side. On the other side sat the women and girls, behind a screen. How glad the people were on the sabbath day when they could go to the synagogues to listen to the words from their Bible! How happy they were as they praised God and sang some of the beautiful psalms!

BIBLE VERSE: "Enter his gates with thanksgiving, and his courts with praise! Give thanks to him, bless his name!" (Psalm 100:4)

POEM:

MANY KINDS OF CHURCHES
Some churches are built of brick,
And some have steeples tall.
Some are painted white or brown,
And some are square and small.

But every church has people,
Who come to work and sing.
They worship God together,
And all their offering bring.

PRAYER: We are glad, dear God, for the Bible that tells us about the long ago churches. Thank you for the many kinds of churches. Thank you for the joy and gladness we feel as we learn, work and worship together in our church. Amen.

3. Friends at Church

LEADER:

We are glad to come to church, for we have happy times together here. There are many friends at church who help to make it a happy place. We have a friend who helps all the people in our church. He reads from the big Bible and tells about God and his love. He helps us to know more about God's way of living. We have some friends who help us to think and choose right ways of living. They help us think about ways of showing our love to other people. They

tell us stories about Jesus and the good ways he lived.

There is a friend who keeps our building clean and warm. In the winter he shovels the snow. In the summer he waters the grass. In the fall he rakes the leaves. There are friends who watch to see when chairs and tables need fixing and when walls need painting. They keep our building in good repair.

There are friends who play the organ and the pianos. The music they play helps us to be still and think about God. In the quietness with the soft music it is easier to think about God. It is easier to think about friendly things we can do. It is easier to think about the wrong things we have done and to tell God we are sorry, and ask him to help us try harder to do the right things.

There are friends who show people where to sit in the big sanctuary. They hand out the church bulletins and take the offering. There are friends who work on committees to find ways that our church can share with others. There are friends who come together in other rooms in our church to learn and work and worship just as we do in our own primary department.

As we listen to the quiet music, let us think about some of these friends. Try to think of some time when one of these workers helped to make our church a happy place for you. Then we will share some of the things we have remembered. (Quiet thinking and sharing of thoughts.)

All of these friends are willing to work and do their part to make our church a friendly, happy place. They are working with God to help people live in friendly, happy ways.

BIBLE VERSE: "Serve the Lord with gladness!" (Psalm 100:2a)

TALK: (by minister or some other worker in your church. Ask him to tell something about his work. Ask him to bring out the happiness he feels as he does his part in the work of the church)

POEM:

MANY FRIENDLY WORKERS

Many friendly workers,
I saw at church today.
Each one did his work,
In a loving way.

These workers do their part,
To help my church to be
A friendly happy place
For folks like you and me.

LITANY:

Leader: For the many friendly workers in our church,

Response: We thank you God.

Leader: For our minister who helps us to know more about you,

Response: We thank you God.

Leader: For our teachers who help us choose good ways to live,

Response: We thank you God.

Leader: For our pianist who plays our quiet music that helps us to think of you and your love,

Response: We thank you God.

Leader: For our custodian who keeps our room warm and clean,

Response: We thank you God.

Leader: For the many friendly workers in our church,

Response: We thank you God. Amen

4. We Can Help in Our Church

BIBLE VERSE: "For we are fellow work-

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men for God." (I Corinthians 3:9a)

STORY:

THE FRIENDLY CHURCH

"There is work for everyone, in our church. Each one does his part, in our church," sang the primaries one Sunday.

And indeed each one did his part that morning. Mary brought red tulips for the worship center. The twins, Bill and Jill, watered the plants. Meg and Joan placed the pictures on the picture rail. Bob and Butch straightened the chairs. Peter took the supplies out of the cupboards and placed them on the tables. Sam promised to stay and put away the scissors and crayons. Betty picked up the scraps of paper. John welcomed the visitor, Harry. Kim was willing to wait when there were not enough scissors for all. Each one had remembered to bring his offering. When Henry stood to read the Bible verse, Mrs. Ball asked them all to say it with him. "For we are fellow workmen for God," they said. And indeed they were. They had each helped to make their church a friendly church.

"There is work for everyone, in our church. Each one does his part, in our church," sang the primaries one Saturday day.

And indeed each one did his part that afternoon. They all went to the grocery store with Mrs. Ball to buy flower seeds. They were going to plant the seeds in the church garden. Some wanted to buy poppy seeds, some wanted to buy daisy seeds, and some wanted to buy petunia seeds. They talked about which flowers would look best. They all decided that the yellow poppies would make the garden cheerful.

As they walked back to the church they talked about the different jobs that had to be done. Each one was given a special job. And how they all did work! Meg and Betty raked the soft brown earth. Butch, Peter and Harry made the straight rows. John, Mary and Kim dropped the seeds in the rows. Joan, Sam and Jill covered the seeds. Bill and Bob watered the garden, and Henry put away the tools. As they all stood in a friendship circle around their newly planted garden, they said, "For we are fellow workmen for God." And indeed they were. They had each helped to make their church a beautiful church.

"There is work for everyone, in our church. Each one does his part, in our church," sang the primaries one Friday after school.

And indeed each one did his part that afternoon. They were packing hard candy in cans to send overseas so that the children in Japan would have candy for Christmas. They had been saving their money for three months. Harry and Peter carried the candy from Mrs. Ball's car to the primary room. Betty and Meg lined the cans with wax paper. John and Sam divided the candy into even piles. Jill, Henry and Kim packed the candy in the cans. Mary and Bob put on the tops. Butch, Bill and Joan helped wrap the cans. Then they all went down to the post office to mail the packages.

"For we are fellow workmen for God," they said as they walked back to the church. And indeed they were. They had each helped to make their church a sharing church.

PRAYER: Dear God, we are glad that there is work for everyone in our church. Help us all to do our part to make our church a friendly, sharing church. Amen.

at all bookstores

ABINGDON PRESS

Junior Department

By Bunny VOSS*

THEME FOR OCTOBER: *Thank You, God, for People Who Care*

For the Leader

It is good that we stop and think about people who care for the welfare of others through organized efforts. We, as adults, too often take these groups for granted and so do our children. During the month of October let us stop, meditate and give thanks for people who care enough to do something about human need.

1. The Red Feather (Community Chest or United Fund)

WORSHIP CENTER: A large picture of the Red Feather. (This may be secured from your Community Chest.)

PRELUDER: "Forward Through The Ages" No. 95¹

CALL TO WORSHIP:

O God,
Some people say
You are very far away;
But when I look about me
I see you everywhere.

O God,
I feel you very near
In the loving care given babies at the Clinic,
In the activities at the Y.M.C.A. and Y.W.C.A.,
In people who serve that another may grow,
In people who share their talent that another may learn,
In people who give of their monies believing it is good to serve all people,
In people who care enough to do something about it.

O God,
When I look about me
I see you everywhere.

HYMN: "Forward Through the Ages" No. 95

LEADER: "The Red Feather of Service"
Have you seen this Red Feather anywhere, on posters, or stationery from Girl

or Boy Scouts, or YMCA or the Community Center? The red feather is the sign used for the Community Fund Drive. This is a campaign to raise money for organizations that help our community to be a better, safer, happier, healthier place in which to live.

Feathers and other things in red have long been used as symbols of service. In the Far East you will hear of an old legend about the "Hagoromo." This was a very special robe made of fine, carefully-selected feathers, often red. Only people who did some very special service for their community could wear the "Hagoromo."

In the days when the Knights rode the countryside on their white horses, everyone knew that a Knight with a bright red plume in his helmet was a true knight. It is said that Robin Hood gave each of his Merry Men a red feather for each good deed he did.

Go to Indian Country in the early days of America. A young Indian boy who wanted to win his place in the Council of the Braves must do one thing first—he must pluck a feather from a live eagle. When he had done this, he would dye it red and wear it in his Brave's head band. This was a sign to everyone that from now on, he would do all he could to serve his tribe.

In America today there are over 15,000 organizations using the Red Feather as a sign of their service for others. In some cities and towns a tiny red feather, or a sticker is given each person who shares money during the Red Feather Drive.²

It is good that there is a united way to gather funds to carry on the work of serving people.

SCRIPTURE: "As we have opportunity, let us do good to all men." (Galatians 6:10) "By love serve one another" (Galatians 5:13)

OFFERING

OFFERTORY PRAYER:

O God, may we take every opportunity to serve others. Accept our offerings as a small measure of our gratitude for this opportunity. May we always be aware that when we serve another person, whatever his race or religion, we do it in thy name. Amen.

PRESLUDE: "Forward Through the Ages," No. 95

2. The United Nations

THE WORSHIP CENTER: There are several things you might use: (1) the globe of the world with an open Bible; (2) miniature flags of the United Nations, put in a circle around the Bible; or (3) a United Nations flag.³

PRESLUDE: "Brothers of the Faith," No. 89

CALL TO WORSHIP:

ONE FATHER OF US ALL⁴
God of love, we sometimes call you Father,
And some people even call you Mother, too.
And then we think:
It is so easy to say Father,

* Mrs. Lawrence E. Voss, Director of the Methodist Community House; Director and Teacher "Church School of the Air" weekly radio program, Grand Rapids, Michigan.

¹ All hymns are to be found in *Hymns for Junior Worship*, the Westminster Press, Philadelphia, Pa. and other denominational houses.

² From *Thoughts of God for Boys and Girls*. Connecticut Council of Churches. Used by permission.

³ Paper flags 1 1/4" x 2 3/4" of the 76 member nations may be obtained for \$1.50 from the Information Center for the United Nations, 345 E. 46th Street, New York 17, New York. The flag of the United Nations, 7 1/2" x 11" may be obtained for 10c each from the above address.

Without stopping to remember what it means.

Since you are like a loving parent, Then you surely must love every child. But who are your children? Japanese in charming homes with delicate art?

Children of India in bright saris loosely draped? Africans in thatched houses in dense forests?

Boys and girls in Korea where war has brought its ruin? Refugee children with no homes they can call their own? Why, you must include us all! You would not leave out a single one! We are indeed children of one Father, Who longs to have one happy family.

HYMN: "The Brotherhood of Man," No. 99

LEADER:

THAT THERE MAY BE PEACE

How many of you have had the great privilege of visiting the United Nations building in New York? Not everybody, yet I am sure every child and grownup would like to visit this beautiful building some day. We all want to see the building towering high in the sky. But more than that, we all want to watch people from all over this world sitting down together to work for peace. These people, dressed in native costumes and some speaking in their native language, are concerned about peace for their people in their homelands. As they discuss and plan, we find they differ greatly. There are large countries and very small countries represented. All are given an opportunity to express themselves and be heard. It is difficult sometimes for the representatives of the larger countries to listen carefully, for other problems do not seem as important as their own. Yes, the United Nations was started so that all nations might work for peace and that no nation would become oppressed by another.

The United Nations has found that to bring about peace there is much work to be done. The hungry must be fed, those who cannot read must be educated and the ill made well. Therefore, the various departments of this great organization are continually searching for ways to alleviate these problems. The best methods of producing food are put into effect; schools are set up so people will learn how to best care for themselves; doctors and nurses are sent where they are needed. It is important to change some of the existing conditions so that people in all countries will be able to live in a healthy way. This will be the first step for lasting peace. Remember that peace is made first in the hearts of people.

SCRIPTURE: Micah 4:1-4

OFFERING

OFFERTORY RESPONSE: "Our Gifts We Share," No. 128

HYMN: "A Prayer For Peace," No. 105

3. How May I Be a Worker for Peace

PRESLUDE: "Brothers of the Faith," No. 89

CALL TO WORSHIP: "Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid." (John 14:27) "...be at peace with one another" (Mark 9:50)

CONVERSATION:

What does peace mean to you? (This



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 U2241—Cradle Roll to Nursery (Baby Moses)
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 U2245—Beginner to Kindergarten (Nobleman's Son)
 U2246—Beginner to Primary (Loaves and Fishes)
 U2247—Kindergarten to Primary (Loaves and Fishes)
 U2248—Primary to Junior (Boy Samuel)
 U2249—Junior to Intermediate (Timothy and Paul)
 U2250—Junior to Junior High (Timothy and Paul)
 U2251—Intermediate to Senior Dept. (Paul on Journey)
 U2252—Intermediate to Young People's Dept. (Paul on Journey)
 U2253—Junior High to Senior High Dept. (Zacchaeus)
 U2254—General, Dept. to Dept. (Zacchaeus)
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question will bring from the junior boys and girls many different answers. Have a blackboard or large sheets of newsprint handy upon which to write these answers. At first, the response may have to do with world order—which is good, but try to guide it from that world scope to their own relationships. Are they at peace with others and within themselves?

SCRIPTURE: Luke 6:41-43

LEADER:

ARE YOU AT PEACE?

Today we are all concerned with need of peace in the world. We are afraid of what would happen if there were ever to be another war. We don't want nations to rise up against nations. Yet I wonder if we are being concerned enough with the very things that will bring about disorder. If each person living were at peace within himself, with his fellows and with his God there would be no need of peace talks, peace conferences and vast movements for peace.

What do I mean, peace within himself? Let's just throw out a few questions for you to think about. Are you happy with the person you are? That your eyes are the color they are; that your skin is the color it is; that you think as you do; that you do the things you do?

Are you at peace with brother and sister; are you able to work out differences amiably; are you friends with all boys and girls you come in contact with no matter what their color, faith or nationality? And now what about you and God. Do you talk with God often; do you stop to listen; is he in all your actions and decisions? Let's think on these things.

SILENT MEDITATION:

(A period of 15-20 seconds may be enough for this. A leader can determine the length of time by the responsiveness of the group. If the above is read slowly and thoughtfully, the silent meditation will have a great deal of meaning for the junior boys and girls at worship. Close with some such remarks as:)

It is well to be at peace within oneself. Then you will be able to think about other people and do things that will help bring about peace in the world in which you travel. Each and every one of you can be a worker for peace.

OFFERING

OFFERTORY RESPONSE: "Our Gifts We Share," No. 128

HYMN: "Lord, I Want to Be a Christian," No. 86

4. The Salvation Army

PRELUD: "We've a Story to Tell to the Nations," No. 90

CALL TO WORSHIP: "Truly I say to you, as you did it to one of the least of these my brethren, you did it to me."

(Matthew 25:40)

HYMN: As for Prelude

TALK:

A MAN WHO HELPED THE DOWN AND OUT
Once there was a man by the name of William Booth. We remember him because he was the founder of the Salvation Army. He started as a minister in London, England, more than a hundred years ago. But from the very beginning he felt cramped by having just one church. He longed for "the world" as his parish. Finally he left his church and with his wife he went about holding revival meetings.

In July 1865, while working in the slums of London, he preached to gamblers, drunkards and thieves. He preached

hope and salvation. He converted them, but the churches did not want people like these in their membership. So Booth put them to work to help others like themselves. They preached, marched and sang in the streets, to people who were poor and scorned by others because they had been bad or unfortunate. That was the beginning of the Salvation Army.

Success followed. Soon there were 300 workers, then 3,000. In October 1879 the first American meeting was held in Philadelphia. In 1886 Grover Cleveland, then President of the United States, received a delegation of Salvation Army officers and gave the organization his official and personal endorsement. Since then every President has done the same.

The Salvation Army is concerned with people. It helps men and women down and out and full of despair. It helps women and children who are ill and need care. It serves families in whatever way possible so that they may become strong. It offers aid for prisoners; operates a summer camp; gives Christmas cheer; offers Disaster Emergency Service; conducts a Missing Persons Bureau; holds a League of Mercy; maintains a Travel and

Immigration Bureau; operates an old-age program and does many things for the armed forces. Truly the men and women of the Salvation Army have given their hearts and lives to God in striving to bring mankind into a closer and proper relationship with God. Thank God for people who care.⁴

SILENT PRAYER

SCRIPTURE: Matthew 25:34-40

LEADER: It is good to pause and give thanks for people who care enough to do something about it. What can a junior do? The first step is learn to care—about somebody else. Then you will discover ways to show this concern. Think about it this week.

OFFERING

OFFERTORY RESPONSE: "Our Gifts we Share," No. 128

HYMN: "Lord, I Want to Be a Christian" No. 86

⁴ Adapted from the booklet *What is the Salvation Army?* The Salvation Army Printing Department, New York, N.Y. Used by permission.

Junior High Department

For the Leader

As you work with your young people in preparing for worship during this month, help them to bring forward some of their own ideas concerning the Church and its importance for their own lives. Encourage the composition of prayers and litanies by youth, stressing the fact that the Church has value as an organization only when it is first a fellowship of those who believe in Christ and seek to follow his teachings.

1. One o'er All the Earth

(For Use on World Communion Sunday)

CALL TO WORSHIP:

In the quiet of this hour, at this time and in this place, let us turn our hearts and minds toward God in the sure and certain knowledge that we are in fellowship with hundreds of thousands of other Christians across the world.

HYMN: Use "Lord, We Thank Thee for Our Brothers" or "In Christ There Is No East or West"

LEADER'S INTRODUCTION: "World Communion Sunday"

On this, the first Sunday in October, Christians all over the world in many different nations, speaking a variety of languages, join in the celebration of a sacrament which has special meaning and significance for all. It may be called by a number of different titles, such as: the

*Field Secretary, Junior High Work, Congregational Christian Churches, Boston, Massachusetts.

by Robert A. KNOWLES*

THEME FOR OCTOBER: *The Church's One Foundation*

Lord's Supper, Holy Communion, the Eucharist, the Lord's Table, the Sacrificial Meal, and other names; but the most important thing about it is that at the heart and center of the celebration is Jesus Christ calling upon all men everywhere to follow him into the presence of God.

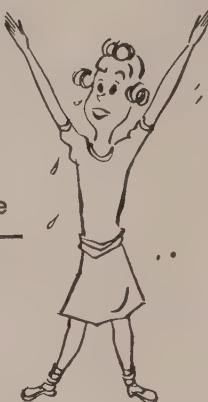
In some congregations, real wine and unleavened bread will be used; in other gatherings, grape juice and ordinary baker's bread will be served to the worshippers. Some groups use water. Many people will go forward to kneel before an altar and will there partake of the communion elements; many others will remain seated in church pews and will there be served the elements representing the body and the blood of Christ.

Participation in a service of Communion or the Lord's Supper is an intensely personal act. Each individual, thinking his own thoughts, reaching out to God in prayer, confessing what he knows to be his own sin and shortcoming, is entirely on his own. No one else can establish the necessary sense of close communion with God for another.

Yet, even while the individual communes privately with God, there can also be a sense of "community" with others who are also striving toward the same goal. This is one of the main values of

Nobody Understands Me!

It's that old complaint again. Just when teenagers need help, they seem most difficult; so here are two books—one to aid youth in adjusting to their new problems and another to help you in guiding them toward enjoyable, worth-while goals.



Here's the Answer— FOR TEENS THE 7 TEEN YEARS

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FOR THEIR TEACHERS THE TEACHER AND YOUNG TEENS

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World Communion Sunday, that on a given day Christians everywhere are united in a single act of consecration and devotion.

Let us, on this day of close fellowship with one another and communion with God, reach out in the language of prayer and thank God for our brother Christians who add their strength to ours to make this world a better place in which to live. PRAYER: of thanksgiving for the world wide Church, and of dedication to the work of the Church. Place special emphasis upon Christ as the head of the Church.

HYMN: "The Church's One Foundation"

2. His New Creation

PRELUDIUM: "Holy, Holy, Holy"

CALL TO WORSHIP:

Worship the Lord in the beauty of holiness,

Bow down before him, his glory proclaim;

With gold of obedience and incense of lowliness,

Kneel and adore him,—the Lord is his name.

JOHN S. B. MONSELL, 1863

HYMN: Select one from among the following: "Glorious Things of Thee Are Spoken," "Rejoice, Ye Pure in Heart," "We Would Be Building," "I Love Thy Kingdom, Lord."

STORY:

HIS NEW CREATION

"What was all the noise and excitement about last night, when you would not let me go out on the street?" young Jethro asked his father.

"It was nothing for a young lad like yourself to be concerned about," his father responded. "It was the soldiers again, breaking up another meeting of those who profess to be followers of the man called Jesus, whom they call, 'the Christ,' and whom they say still lives, though he was crucified."

Jethro was not willing to be put off so easily. "But I am concerned, father. I have heard about those followers of Jesus. Just the other day I overheard some men in the market say that those followers of the way—I think that's what they are called—were trying to overthrow the established government, and that they would bring nothing but trouble to our city. Yet, I have also heard our good neighbor, Zadok, speak very favorably of this Jesus Christ and his followers; and you yourself have often said that Zadok is an honorable and righteous man."

"Yes, my son; in fact, Zadok has talked with me a number of times about this Christ and his teachings, and he almost persuaded me to join the group. I am sorry to have to report that it was Zadok's home which was entered by the soldiers last night. I fear that it will go hard with him."

"But what is Zadok's crime?" questioned Jethro. "I am sure that he has no desire to overthrow our government. Can he be condemned simply for being a follower of this Jesus? What is so terrible about that?"

"Apparently the crime is in professing to believe in the things that Jesus taught," Jethro's father replied. "I must confess that I too must be at least partially guilty, for I would like to believe in a Kingdom of Love which exists in the hearts of men. Even though not of this world, it could bring about many changes in this world. And I think that's what some people fear."

"You talk as though this were a new idea, father; is this different from other groups to which men belong?"

"Yes, Jethro, for Jesus spoke with an authority unlike that of other men. The Kingdom to which he referred is far different from any that has ever before existed in practice or even in the minds of men. Jesus spoke of a fellowship based on mutual love and on faith and trust in God. It is not like other organizations we have known. Indeed, you might well say that it is his new creation."

HYMN: Select from the list given above, a hymn which was not used at the beginning of the service. "I Love Thy Kingdom, Lord" would be particularly appropriate.

CLOSING PRAYER

3. 'Mid Toil and Tribulation

Note to the Leader: The parts marked "Reader" below may be assigned to one person or to several, depending upon the number available with good reading voices.

PRELUDIUM: "I Would Be True"

INVOCATION:

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home,—
Under the shadow of thy throne
Thy saints have dwelt secure;
Sufficient is thine arm alone,
And our defense is sure.

ISAAC WATTS

HYMN: Choose one of the following:
"He Who Would Valiant Be," "I Would Be True," "How Firm a Foundation," "Onward Christian Soldiers," "Lead on, O King Eternal."

SCRIPTURE: "Followers of the Cross"

READER:

It has never been especially easy for anyone to be a Christian. Christ's own life was far from being one of ease and comfort; and he warned his disciples, ". . . brother will deliver up brother to death, and the father his child, and children will rise against parents and have them put to death; and you will be hated by all for my name's sake." (Mark 12:12, 13a) The extent of such persecution and tribulation has varied through the years, but Christians have always had to endure discomforts and hardships and dangers and death for the sake of Christ.

Reader:

In the Book of Acts is recorded the account of how Stephen was put to death, because he dared to speak for Christ in spite of organized opposition. (Read Acts 7:54—8:3)

Reader:

Later, this same Saul who consented to the death of Stephen, became a follower of Christ himself. His name changed to Paul, he traveled all over the Mediterranean world, preaching the Gospel of Christ and enduring many hardships. Even so, he was able to say in his letter to the church at Rome: (Read Romans 8:35-39)

Reader:

Years later, in the second century A.D., an old Christian saint named Polycarp was condemned to die because he had staked his belief in Jesus as Lord—in opposition to the prevailing Roman position that only Caesar could be so

designated. Because Polycarp was an honored and respected citizen, the captain of the guards tried to get him to change his statement of belief. Finally the captain said, "You have one more chance. Just say, 'Caesar is Lord,' and you can go free." Polycarp's unyielding reply was, "For sixty years I have confessed Jesus as Lord. He has never failed me, and I will not deny him now."

Reader:

Through the centuries they have marched, the fellowship of those who have composed the Church of Christ, existing "mid toil and tribulation," professing their faith in Christ, preaching and living his Gospel. Names stand out: St. Francis, Luther, Wesley, Fox, Robinson, Judson, Livingston, Schweitzer, Kagaawa; many more names, though unrecorded in history, stand for the same kind of steadfast devotion to the cause of Christ.

What of your name and mine? Let us also give ourselves to the work of Christ through the fellowship of his Church, determined to persevere through whatever "toil and tribulation" may await us.

PRAYER OF CONSECRATION

HYMN: Select one from the list given above.

4. "The Vision Glorious"

PRELUDIUM: "Faith of Our Fathers"

INVOCATION:

O heavenly Father, grant that we may join the greater company of those who lift their eyes to see The vision glorious of life with thee.

HYMN: "A Mighty Fortress Is Our God"
LEADER'S TALK: "The Vision Glorious"

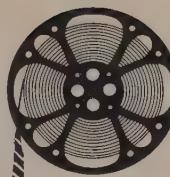
The hymn which we have sung this morning, "A Mighty Fortress Is Our God" was written by Martin Luther in 1529. Its stirring message and the strength of its music have inspired and sustained many thousands of Christians, both in its native Germany and throughout the world. In Norway, during World War II, a group of Christians sang it with inspired zeal in a successful attempt to drown out the singing of the German national anthem by occupation troops. It is a favorite hymn of Christians everywhere.

Who is the man who wrote such a hymn, and why is he important to us today? Martin Luther was a Roman Catholic priest in Germany in the sixteenth century. He tried to be a faithful follower of Christ and to make Christ's Church an effective force in the lives of his people. He had a "vision glorious" of a strong Christian fellowship.

Martin Luther's vision glorious began to fade, however, when he realized how tragically the Church was failing in its purpose. Where there should have been love and strength, there was dishonesty and corruption. What disturbed Luther the most was the fact that the Church was literally selling salvation and forgiveness for a price, without regard for the purchaser's honesty of belief or purpose.

Reform was needed, and Martin Luther attempted to bring it about. In one sense he failed, because the Roman Church was not then ready or willing to reform; but Luther's "vision glorious" of a strong and pure church did catch up the imagination and support of others, and the Protestant Reformation was soon under way.

We Protestant Christians today are the inheritors of that "vision glorious." It is our task and responsibility so to give



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ourselves to the life and work of the Christian fellowship which is the real Church of Christ, that it becomes a potent and effective force in the world today.

HYMN: Use one of the following: "Once

to Every Man and Nation," "Rise up, O Men of God," "Faith of Our Fathers." **CLOSING PRAYER** of consecration and dedication.

covered his feet, and with two he flew. And one called to another and said: 'Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.' And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke."

Leader: Few of us have had such visions as Isaiah had, yet we too need to praise God and give thanks. Let each of us pause to remember some of the many things for which we should be thankful. (Moment of quiet.)

For Isaiah, worship was confession and forgiveness.

Voice 2: "And I said: 'Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!' Then flew one of the seraphim to me, having in his hand a burning coal which he had taken with tongs from the altar. And he touched my mouth, and said: 'Behold, this has touched your lips; your guilt is taken away, and your sin forgiven.'"

Leader: Our language will be different but we also need to use worship as a time of confession. Let us pause to remember and to ask forgiveness for our shortcomings. (Moment of quiet.)

For Isaiah, worship was seeking.

Voice 3: "And I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?'"

Leader: We too must seek. In a time of quiet, let us think of some of the new ways in which we can serve God more completely. (Moment of quiet.)

For Isaiah, worship was rededication.

Voice 4: Then I said, "Here I am! Send me." And he said, "Go . . ."

Leader: Let us also dedicate ourselves to the tasks which God shall give us to do. (Moment of quiet.)

Leader and Voices 1, 2, 3, 4: May the words of our mouths, the meditations of our hearts, and the quality of our daily living be acceptable to thee, O Lord our strength and our redeemer. Amen.

2. Worship—Why Should We?

The worship center for this service might simply be a large piece of white poster paper on which a question mark has been drawn. Or this sheet could be put at the back of a table on which are arranged some objects used in worship—a Bible, a hymn book, a cross, a communion tray, a candle. Focus attention on the worship center by means of lighting.

The various parts in the service should be read from the back of the room or from behind a screen. Since unison Bible readings are used, there should be enough Bibles available for all to use. You may prefer for the group to look up the passages and mark them before the service starts.

DIALOGUE: "Why Should We Worship?"

Bill: Hi, Sue. What'sa doing?
Sue (disgusted tone): Oh, I have to give the worship this Sunday night in our youth group. Everybody else has used up all the good ideas. I don't know what to do.

Bill: Do you mean that you have worship every Sunday night?

Sue: Yeah, every night.
Bill: Why do you have it?
Sue: We've always had it, I guess.

Senior High and Young People's Departments

by Ian J. McCRAE*

For the Worship Committee

This month we are going to use some worship services which have as their theme—worship. But before you look at any of them, some words of caution are necessary. If you are a regular reader of this *Journal*, then this will serve more as a review than as something new.

1. Few if any of these worship services should be used exactly as they are written here. They must be adapted for your group. They should serve as suggestions or as sources of ideas rather than as a quick way to pull together a worship service at the last minute.

2. Be sure that your worship service has a purpose, a theme, that it is going somewhere. Two hymns, a prayer, a poem, and a benediction do not necessarily mean that worship is taking place. Know what you are trying to do.

3. Prepare thoroughly. The worship of God is one of the most important things you can do. Sloppy planning should be unthinkable. It is far better that you have worship less often and do it well, than do a poor job every time.

Each month we will discuss something about worship in these opening paragraphs. If you have questions, send them to me, and we will try to deal with them some time during the year.

This month we are going to ask four questions about worship in these services—what, why, how, and when. They could be used in connection with a series of study programs on worship or as you get going on a new fall program in which worship will be an important part.

1. Worship—What Is It?

PERIOD OF PREPARATION:

You might set the mood for each of the services in this series by singing some of the fine hymns of the church which your

group knows. We will also suggest certain hymns to be used in the services. If your group does not know the hymns suggested, then spend some of this pre-worship time in learning new hymns.

WHAT IS WORSHIP?

Leader: What is worship?

Voice 1: It is praising God; it is recognizing his presence in everything about us; it is giving thanks for all that he is and does.

Leader: What is worship?

Voice 2: It is admitting that we have not always done our best, that we have been too easily satisfied; it is asking God's forgiveness.

Leader: What is worship?

Voice 3: It is trying to discover what is God's will for us, what he wants us as young people to do now; it is seeking to know how we fit into God's plans.

Leader: What is worship?

Voice 4: It is a new starting point; it is a new agreement with God and with ourselves that we are going to try even harder to live up to the best that we know.

Leader: What is worship?

Voice 1, 2, 3, 4: Worship is praise and thanksgiving; worship is confession; worship is seeking; worship is rededication.

Leader: Come, then, let us worship.

HYMN: "O Worship the King"

MEDITATION: "Isaiah's Worship, and Ours"

Leader: Men and women have always worshiped. From the earliest accounts we have of human history right down to last Sunday in church, they have tried to express their deepest feelings to God.

The prophet Isaiah, who lived some 2700 years ago, worshipped in ways which are very similar to ours. The manner in which he described his worship experience is not how we would describe our church service but our ideas are much the same.

For Isaiah, worship was praise.

Voice 1: "I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim; each had six wings; with two he covered his face, and with two he

*Minister of Education, University Christian Church, Des Moines, Iowa.

Bill: That's no reason why you should always have to have it, is it?

Sue: Well, no, but . . . you know . . . that's just a part of what you do in church groups.

Bill: You mean that's why you have to do it, because everyone else does?

Sue: Not exactly. But it is the right thing to do. A group that doesn't worship regularly is missing something. Any Christian group should certainly want to worship.

Bill: Why? Why should a group worship? Why should I worship?

Leader: Why do we worship? Is it because we always have? Or because it's the thing to do? Or because we have to? Or because all church groups do it? Why do we worship?

MEDITATION: "The Psalmists Worship"

Leader: Those who wrote the Psalms knew why they worshiped. There were many reasons. They had faced life and death and had developed a victorious faith by which to live. They worshiped God because they believed in him, because they wanted to express their feelings about the greatness of their God who had created the earth and everything in it.

Unison Reading: Psalm 104:1-13.

Leader: They also worshiped as a way of reminding themselves and their fellow men of their religious ideas and ideals. Thus in their hymns, which we call Psalms, they put down in the finest way they knew their insights about God. Their words should remind us that our worship of God should represent our best.

Unison Reading: Psalm 19:7-14.

Leader: These ancient hymn writers turned to worship when they were in trouble and needed help. They discovered that through the worship of God they were able to face the problems which came along no matter how great they might be. It brought them both strength for the present and also hope for the future.

Unison Reading: Psalm 46.

Leader: So it was that the Psalmists worshiped God because they had to. It was as if they had an inner drive to sing about the greatness of their God. Thus they wrote songs of praise. Further, they had come to know God. Theirs was not a frivolous conviction about a "man upstairs" or some mysterious "He." They knew of a God of law and commandments and perfection who required certain things of his followers. So they wrote hymns of affirmation. And they had sensed also that God would not ever desert them, that in the time of trouble he would serve as a helper, a fortress, a rock. And they wrote hymns of faith.

PRAYER: We seek to know thee better, O God, that our worship may have more meaning for us. We don't want just to go through a routine. We have to understand why we do things. Help us to want to worship because we know thee, because we need to remind our-

selves of our highest ideals, and because we need to feel thy presence and therefore thy strength in any situation of life in which we might find ourselves. We pray in the spirit of Him who understood thee thoroughly, who served thee completely, and who sensed thy presence constantly, even Jesus Christ. Amen.

HYMN: "Spirit of God, Descend Upon My Heart"

3. Worship—How Do We?

This service will point up the fact that we worship best as we prepare thoroughly, participate fully, and apply consistently the insights which we gain from worship.

STORY: "Inspiration, Plus Action"

Mr. and Mrs. Larry Mellon were most successful according to the standards by which success is usually measured. They had plenty of money, a fine family of four children, and seemingly few cares. Their Arizona ranch home left little to be desired in terms of modern living comfort.

Then the Mellons got an idea. It started when they were glancing through a copy of *Life* magazine. There they were greatly impressed by pictures of the work being done in Africa by Dr. Albert Schweitzer, the noted missionary doctor. The Mellons took stock. Dr. Schweitzer had made great sacrifices; they had made very few. Dr. Schweitzer was living out his life in unselfish service to others; they had not thought very much about the world's less fortunate people. They talked it through and made the decision. They virtually would start life over again. At the age of forty, they would begin to seek out ways in which they might serve their fellow men.

A visit with Dr. Schweitzer in this country and a trip to his mission hospital at Lambaréne convinced the Mellons that they too wanted to work at the task of relieving pain, of improving the health, of saving the lives of the sick and the diseased. But good ideas are not enough.

Mr. Mellon had to study medicine; Mrs. Mellon had to prepare herself to work in the hospital. Both have now graduated from Tulane University, Mr. Mellon with a medical degree and his wife as a laboratory technician. There followed an additional year of internship for him.

Meanwhile, the Mellons had chosen the island of Haiti as the place they wished to do their work. Using their personal wealth, they have built a small hospital on the island where they are witnessing to their faith in Jesus Christ and their concern for people.

When Mr. and Mrs. Mellon looked at a copy of *Life* magazine, when they visited with Albert Schweitzer, those were moments of inspiration, they were mountain-

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top experiences. But one must not stop there. These are just starting points. To participate fully in such an experience always requires trying out the new insights in everyday living and the preparation of oneself for larger tasks.

SCRIPTURE READING: Luke 9:28-43

MEDITATION: "To Worship Rightly"

Leader: To worship, we must prepare ourselves. How do you prepare? What do you do in the few brief moments before the church service starts or as we begin our worship in this youth group? Is your mind filled with the details of last night's date or tomorrow's school assignment? Or do you use this time to concentrate your thinking, that you may worship God more adequately?

Hymn: "Breathe on me, Breath of God"

Leader: To worship we must participate or be a part of the experience. Few people can do two things at the same time successfully. We cannot worship and also daydream; we cannot worship at the same time we are whispering to our neighbors; we cannot worship if we are thinking how handsome the boy is who is reading the scripture or how beautiful the girl is who is "giving" the prayer. Worship is not necessarily an easy thing for it requires all the powers of our concentration.

Hymn: "Dear Lord and Father of Mankind"

Leader: To worship we must apply the insights from our worship in our daily life. Like Mr. and Mrs. Mellon whose conversation with Schweitzer led them to build a hospital, like Jesus who came down from the high moments of vision on the mountain to his daily task of healing the sick, so must we go out from our worship better equipped and more determined to live out our Christian faith.

Hymn: "The Voice of God is Calling"

4. Worship—When Shall We?

LITANY OF THANKS FOR WORSHIP:

Leader: For the freedom which we have to worship whenever we wish,

Group: We give thee thanks, O God.

Leader: For the opportunities to worship thee in company with our friends in the services of our church and youth group,

Group: We give thee thanks, O God.

Leader: For special occasions of worship, perhaps amid the beauty of nature or in the simple setting of our homes,

Group: We give thee thanks, O God.

Leader: For those moments when we can be alone with thee,

Group: We give thee thanks, O God.

MEDITATION:

Voice 1: John 4:19-24

Voice 2: Jesus believed in prayer and worship and practiced it. He went to the regular services of the church to which he belonged.

Voice 1: Mark 1:21-22; 3:1; 6:1-2; 12:41

Voice 2: Jesus also worshiped with his disciples on special occasions. Sometimes it would be in the home of his friends or again amid the loveliness of an outdoor setting.

Voice 1: Matthew 5:1-11

Voice 2: But Jesus found his greatest strength as he turned to God in the privacy of prayer.

Voice 1: Matthew 26:36-44

Voice 2: As Jesus took time for prayer and worship, so must we take time for holy thoughts.

HYMN: "Take Time to be Holy"

Healing in Its Wings

(Continued from page 22)

save you from your failure and bring you to a strong, new life—healing you of all your sicknesses of soul—if you will trust him. Can you do that?

(STEVE is silent a few moments, his features tense. He turns his head slowly to look at the manger. Then with a faint smile he relaxes.)

STEVE: I can try again.

FRANKS: How about right now?

STEVE: All right, sir. Right now.

(He drops to his knees. MR. FRANKS kneels beside him. From behind the scene comes a male voice quietly singing: "Just as I Am, Without One Plea." As the song ends, a beam of light slowly brightening illuminates the still-open Bible on the pulpit, and again come the words: ". . . But for you who fear my name shall the sun of righteousness rise with healing in its wings; and you shall go forth, and grow up as calves of the stall . . .")

(The light fades away as MR. FRANKS and STEVE arise, the pastor's hand on the wanderer's shoulder. STEVE stands looking out over the church, a smile on his face as if seeing a distant vista. Then he closes his eyes a moment in great and peaceful release.)

STEVE: It's all right now. Christ has accepted my prayer.

FRANKS: I knew he would. He never turns a penitent sinner away. (Taking STEVE's right hand in both of his) You don't need to be a wanderer any more. Come back to us when you are ready to serve us.

STEVE: (With conviction) I will. I promise.

FRANKS: Good!

(The door opens and MANLEY comes in.)

MANLEY: Hello, Mr. Franks. Hello, Steve. I met the Aliens and saw that Teresa had been found. Felt bad I hadn't seen her myself when she'd been here all the time. Everyone's calmed down now, and feeling sort of ashamed at getting so excited. You can come on home with me, Steve.

STEVE: Home—yes, this does feel like home to me, the first time in many years I've felt that way.

FRANKS: Manley, Mr. Sanders has agreed to make this his home as soon as he can. He's been a doctor and he's going to do some more studying and then come back to help us out.

MANLEY: I've been praying something like that would happen.

FRANKS: Yes, God has been working wonders all around us this blessed season. There's no limit to what we can do if we ourselves have faith. Now let's all go home and try to get some rest.

MANLEY: You two start ahead and I'll blow out the candles and put in fresh ones for the program tomorrow night.

(MR. FRANKS and STEVE go out. MANLEY gets a new supply of candles, blows out the ones that have been used and puts in the new ones. As he reaches the last one he takes it, still lighted, from its stand,

and walks with it slowly up the aisle and out the door. The house lights come on.)

Part 11

The second part of this play is the Christmas pageant mentioned in Part I. It should be kept simple, as fitting a small town church. However, it may be conducted as the director sees fit, and additional action and narration added if desired. The groups of characters should be arranged in order to make a pleasing tableau. The NARRATOR would most appropriately be MR. FRANKS of the first part, but this is not essential.

(An interval, with the house lights on and instrumental or choral music separates the first and second parts. An acolyte comes forward and lights the candles in the chancel. The NARRATOR goes to the pulpit. House lights go off and lights come on in the chancel. If desired, the principals may enter by a church aisle, with a spotlight following them.)

NARRATOR (reads): Luke 2:1-8.

(JOSEPH and MARY, carrying the doll, enter, go to the manger, where they put the doll in the manger. MARY seats herself by it and JOSEPH stands beside and a little behind her.)

SOLO, with CHORUS: "What Child Is This?" (Hymn set to Greensleeves)

NARRATOR (reads): Luke 2:8-20.

(SHEPHERDS enter as the NARRATOR reaches verse 15, go to the chancel, and kneel before the manger. If desired, they may bring gifts—a woolen blanket, a mug, a ball, etc.)

CHOIR: Hymn, "The First Noel."

NARRATOR (reads): Matthew 2:1-11.

(WISE MEN enter as the NARRATOR reaches verse 9, go to the chancel one after the another, and kneel before the manger, placing their gifts, jars for gold, frankincense and myrrh, on the floor.)

CHOIR: Hymn, "The Kings of the East Are Riding," stanzas 1 and 3.

NARRATOR: As word spread through the village of Bethlehem about this wonderful event, no doubt many neighbors came to see the Child, bringing such gifts as their humble means would provide.

(Enter, several CHILDREN OF BETHLEHEM, including TERESA, bringing small toys. They come near the manger, look at the baby, leave their gifts nearby, and take their places at the side.)

CHOIR: "Bring a Torch, Jeannette Isabella," French carol found in many books of Christmas songs and in *The Hymnal for Boys and Girls*, Revell.

NARRATOR: Strange and wonderful, indeed, are these things of which I have been reading, familiar though they are to all who know and love the story of Jesus Christ. Strange and wonderful things have also been happening here in our own community. People passing through our town have unwittingly entered into our lives. Circumstances have brought to light both weaknesses and nobility of character. We have felt the power of the sun of righteousness rising with healing in its wings. Those who have been most closely concerned have asked to present their gift of gratitude to the Christ Child—a humble and a dedicated heart.

(To soft music the following come forward and kneel before the manger: BEN and FRIEDA ALLEN, STEVE SANDERS, and MR. and MRS. CARTER, with WAYNE. They hold the pose during the solo which follows.)

SOLO: "I Know Not How That Bethlehem's Babe" (Words by Farrington; music by Harper)

(The Choir and congregation join in singing "Joy to the World," as the participants in the tableau rise and leave in reverse order of their entrance.)

BENEDICTION

Staging Instructions

Participants in planning and presenting this play are urged to use their own ingenuity in getting special effects and adapting the setting, lighting, and action to any particular church or auditorium.

At least one 110-volt rheostat is required for the prescribed lighting effects. If only one is used, it must be changed by plugs or switches to different parts of the lighting at different times. First, to give the effect of a rising curtain (after the stage has been darkened to signal the start of each part), the rheostat should be wired to the three floodlights to raise them slowly to full brilliance as the action begins. Second, when the storm puts out the floods the rheostat is switched to the center spotlight and ready to raise it to a bright beam upon the manger as Mrs. Carter remembers her childhood. However, at the proper cue, the spot is extinguished abruptly by pulling a plug or switch. Third, the rheostat is needed with the high spot at left, fading on and then off to illuminate the pulpit when the open Bible "speaks." Except for these spotlight effects, no stage lights come on again in Part I, but the house lights come on as MANLEY exits with one lighted candle.

Color effects on the floods may be achieved with gelatine sheets, but strong white light alone is recommended for the spots. Ordinary photoflood reflectors (but not photoflood bulbs if too bright) may be used for the floodlights and also may be improvised as spots by cutting a small hole in a cardboard baffle and using strong bulb (No. 1 or 2 photoflood). Very dim white or colored footlights may be set up by arranging low-wattage bulbs in series, and left on throughout the play to aid the candles. Photoflash bulbs outside the front windows (nearest the setting) may be wired for realistic lightning effects, if this is used. Hose arranged to play streams of water on these windows as needed will simulate rain. Rattling and buckling large sheet tin suggests thunder.

EDITOR'S NOTE: Permission to produce this play is granted to readers of the Journal. Acknowledgement to the author and to the Journal should be given on any printed or duplicated programs used at the time of production. The play must not be copied. Extra copies of this issue for use by members of the cast may be purchased at the prices indicated on page 1.

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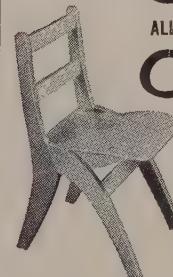
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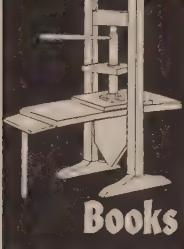
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Books off the Press

Education for Christian Living

By Randolph Crump Miller. New York, Prentice-Hall, Inc., 1956. 418 pp. \$6.50.

Dr. Miller, of Yale Divinity School, has given us a comprehensive survey of Christian education, with fresh insight as to what the job really is and what needs to happen to make it effective. It includes helpful comment on everything from the history of Christian education and its theological orientation and background to detailed suggestions concerning methods and administration. It is packed with interpretation of current experience and thinking about Christian education.

"Christian theology is," to Dr. Miller, "the primary source of Christian educational theory and procedure." "Too often it has seemed that theories of religious education have begun from a secular viewpoint with Christian theology as a footnote to a non-Christian perspective. It is our purpose to reverse this procedure and to use all secular insights as tools within the framework of Christian faith." (pp. 7-8)

Dr. Miller sees religious education coming to a new consciousness of its rootage in biblical theology. "There is a historical and unfolding drama of redemption to be found in the Bible that is relevant to the Christian believer's decisions for living in today's world." (p. 10) But, "The Bible tells this story not in dogma or in theological propositions, but in terms of a drama." (p. 63)

"The church exists to re-enact the drama of redemption, and to make available to all men the redemption found through faith in Jesus Christ. Christian education takes place whenever men respond in faith to the grace of God channeled through a community of persons, and they are drawn into a community of the Spirit and participate in the fellowship. Their loneliness is overcome, their inadequacy is replaced with stability and power, and their sense of direction is restored." (p. 139)

The author takes the position that the biblical drama applies to every age, according to the capacities and experiences of that age. "The theology of the Bible is essential to Christian education long before any of its content can be understood." (p. 65)

This orientation of Christian education runs throughout the book and is interpreted again and again with reference to specific aspects of the church's program. At points one might wish for more of this concrete interpretation, but there is enough of it to excite the reader's imagination at any point where the interpretation is lacking.

Another basic principle which is lifted up again and again is that religious education is not a salting away of factual information for future use, but a vital experience which happens in relationships. "The important factor in education is relationships. The language by which we communicate the truth of God at work in history and in the lives of men is the language of relationships." (p. 11) "The words which constitute the Bible's vocabulary are comprehensible to children and adults alike if interpreted by the language of relationship." (p. 71)

It is the whole church, in its whole life, which has the responsibility for communicating the gospel. "The chief educational weapon is simply the quality of life in the local congregation." (p. 70)

Running throughout the book is this emphasis on the relevance of theology to Christian education and on the communication of the gospel in relationships, in community, in fellowship.

With such discussion of the history, the principles, the theology of Christian education as a background, Dr. Miller goes on to interpret their relevance in the practical matters of method, leadership education, organization, planning, selection of materials, group relationships, and administration. He does it helpfully.

At the end is a valuable bibliography, followed by a chapter-by-chapter guide to reading "For More Information."

This is a constructive discussion of Christian education that will be widely used (it is already going into a second printing) and will be one of the authoritative books in the field for many years.

VIRGIL E. FOSTER

Christian Nurture Through the Church

By Lee J. Gable. New York, National Council of Churches, 1955. 126 pp. \$1.25.

For the writing of this helpful and authoritative book on administering the educational work of the church, Dr. Gable has drawn not only upon his own rich experience both in the local church and in much wider circles, but also upon the counsel of many others. Members of the Committee on Leadership Education and Church School Administration of the National Council of Churches helped define the purposes and reviewed the outline and methods of treatment at several stages in its writing. These factors give this text an authority and representative character seldom found in one book.

It is a blueprint for organization and administration of the modern program of religious education typical of and applicable to practically every denomination associated with the National Council of Churches.

The book is more than a mechanical treatment of the "mechanics" of organization and administration. The titles of the first three chapters: "Christian Nurture and the Task of the Church," "How Christian Nurture Takes Place," and "Organizing the Church to Serve Families," indicate that an understanding

of these basic factors is essential to any appreciation of principle and methods of setting up and carrying forward an effective program.

Principles of organization and administration as discussed in Chapter IV embrace and apply concepts of group dynamics that are often sadly lacking in church work, but which are dynamically Christian.

The detailed treatment on enlisting and developing volunteer workers, on pupils and program, on building and equipment, and on finance makes available to readers the best ideas and practices growing out of wide observation and the most recent experimentation. They report changing conceptions regarding pupil accounting, gradation, standards in housing and equipment and educational principles involved in financing and training in stewardship. The adequate handling of these matters means much for successful educational work.

Chapter X seeks to relate the local church program to other churches and agencies in the community. Chapter XI wisely focuses attention upon public relations. Chapter XII has to do with evaluating the program.

With all its splendid aspects, the book suffers from the inevitable limitation imposed upon a book that must be brief enough to be "read by those who run" and low enough in cost to tempt the multitudes to purchase it. The principles and points of view could have been made

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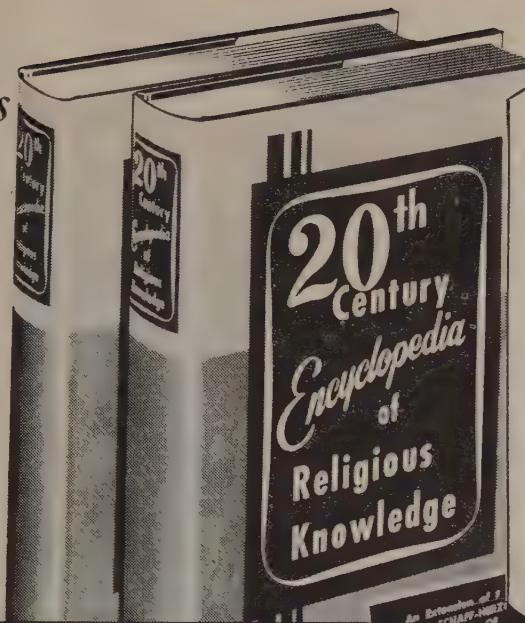
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much more living and helpful if space had been provided for many vivid and diversified illustrations. The book is admirably suited as a text for leadership courses dealing with administration and supervision where class discussion can amplify its limited treatment. It is a "must" for ministers and church school superintendents.

FRANK M. MCKIBBEN

The Television-Radio Audience and Religion

By Everett C. Parker, David W. Barry, and Dallas W. Smythe. New York, Harper & Brothers, 1955. 464 pp. \$6.00.

This book presents the only extensive

research of its kind. It is the result of a study conducted by a special Communications Research Project of the Broadcasting and Film Commission of the National Council of Churches of Christ and supervised by Yale University Divinity School.

The book is extremely detailed and it goes into thorough discussion of every phase of its research, with an eye to giving the Church an objective, factual picture of the kinds of audiences and their listening habits which religious Radio-TV programs attract.

The table of contents gives the scope and bias of the study:

Part I—Metropolitan New Haven, Its People and Its Religious Practices

Part II—The Religious Broadcasters,

Their Views and Actions

Part III—The Television-Radio Audience in Metropolitan New Haven

Part IV—Depth Studies of Individuals

Part V—A Strategy for Religious Broadcasting

Charts and graphs give the reader almost every conceivable kind of relationship between programs and listening audiences.

An interesting, and to my mind important, section of the book is chapter 18 which makes the point that there is no one great mass audience, but that there are many audiences attracted to particular programs or personalities. It describes, as a result of the study, the kinds of audiences who listen to the Peale Programs, the Sockman Program, the Sheen Program, The Greatest Story Ever Told, the Old Fashioned Revival and the Graham Programs.

This book is probably not of great interest to the general reader because of its technical and detailed nature. Any-one interested in radio and television, however, will find the conclusions in chapters 19 and 20 stimulating and helpful.

It would not be fair to finish this review without pointing to two unavoidable facts about the study which are no fault of the researchers. 1. This study is now two years old. In fast changing media like radio and television, this is a consideration. 2. The area of this study is limited almost entirely to the city of New Haven, Connecticut, and is not representative of a cross section of our country as a whole. New Haven is a "college town"; it is heavily Roman Catholic and is industrial New England in character.

The person who wishes a provocative, thoroughgoing and sincere study of the radio and television audience and religious programming will find this book a satisfying, fruitful experience.

DANA F. KENNEDY

THE PATH OF THE BUDDHA

• Buddhism Interpreted by Buddhists

Edited by KENNETH W. MORGAN, University Chaplain and Professor of Religion, Colgate University

READY Sept. 14. In the words of eleven Buddhists this book recounts the life and teachings of the Buddha, and traces the spread and development of Buddhism over 2,500 years. The attitudes, beliefs, and practices of each sect are discussed by an authority who is a member of it or sympathetically acquainted with its ways. Describes philosophical speculations, techniques of meditation, customs, ceremonies, art, scriptures, etc. 455 pp. \$5

THE RELIGION OF THE HINDUS

Also Edited by KENNETH W. MORGAN

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JAMES HASTINGS NICHOLS, Divinity School and Federated Theological Faculty, University of Chicago

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RELIGION AND THE MORAL LIFE

A. CAMPBELL GARNETT, University of Wisconsin

THIS STIMULATING book discusses modern man's need for a religious faith to help him hold true to his ideals in daily life. Reappraising the bases of religious belief, it presents the case for a "simple theistic faith" capable of satisfying man's aspirations. "An outstanding book."—International Journal of Religious Education. 223 pp. \$3.50

THE MORAL NATURE OF MAN

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Changing Conceptions of Original Sin

By H. Shelton Smith. New York, Charles Scribner's Sons, 1955. 242 pp. \$3.50.

This is an important book but it is not anything like as interesting as the subject it treats!

Beginning with the definition of the federal doctrine of original sin, as that doctrine obtaining in New England "with practical unanimity" prior to 1750, the author quickly moves into the doctrine of sin of that "English liberal" John Taylor.

He indicates how Taylor's thought infects New England puritanism, giving rise to "the Unitarian challenge to natural depravity." The heart of the book is a two-chapter treatment of Nathaniel William Taylor's theologizing at Yale University. He indicates how this theologizing is a departure from "the new divinity" of Jonathan Edwards and helped prepare the way for Horace Bushnell's theology.

Horace Bushnell is seen to be the be-

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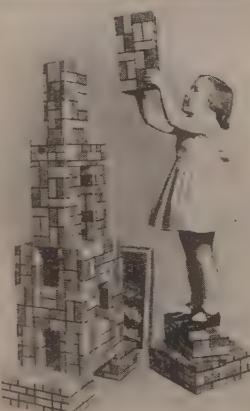
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Smith treats five parish clergymen and four teachers of theology as representatives of "the new theology," which is roughly to be identified with American theological liberalism. Interestingly enough, he presents Walter Rauschenbusch in his last chapter, in company with Reinhold Niebuhr and Paul Tillich, as one who has helped revive "the idea of the fall and original sin" in our time.

Dr. Smith's method is historical; more specifically, biographical. He does a good job of analyzing the life, work, and thought of representative American thinkers, and does an unexcelled piece of work re the development of the doctrine of sin and the relationships between these men with respect to that doctrine. Let us hope that this kind of carefully focused, well-developed, historio-theological study will be offered to us more often in the future.

Among the principal weaknesses of the book are the fact that it reads a bit like a dictionary and does not present the author's position as such in relation to the entire study. Of course, one could extract from the book the author's doctrine of sin, but why should the reader rather than the author be saddled with this responsibility? If it is inappropriate for the author to present his own thought in the book perhaps he can do so in some other form, and point out in the preface where a statement of his own position can be found.

The book ends rather abruptly with this statement: "It may well be that Tillich's myth of the transcendent fall is causing Niebuhr to re-scrutinize the ontological implications involved in his own paradox of inevitability and responsibility."

This reviewer would advise professional church people to purchase this volume, to scrutinize it and to re-scrutinize it.

ELMER MILLION

The Early Years of Childhood

By Catherine Stern and Toni S. Gould. New York, Harper & Brothers, 1955. 203 pp. \$3.50.

"Education through insight" is here presented as an alternative to the authoritarian approach on the one hand and the permissive approach on the other. Through use of the method advocated, a situation is changed so that the child sees it in a new light. The insight thus gained by him causes "a reorientation of the child's attitude which leads to the fitting behavior."

The book is thought-provoking and appealingly written. If the reader constantly checks its suggestions against a



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basic understanding of the child's total development, it can be helpful. Illustrations and specific suggestions are plentiful.

However, it would seem that questions such as the following need to be asked:

Is "education by insight" a "method" in itself, or is it a part of any worthy approach to education?

Does the "method," as described, give sufficient importance to the underlying causes of the child's behavior?

Are the insights to which the adult is encouraged to lead the child always such that growth in motivation as well as behavior is furthered?

If the reader thoughtfully answers these questions in relation to the book, and evaluates its contribution according to his answers, he may find that it stimulates his thinking and contributes to his own insights.

MARY E. VENABLE

Sermons on Marriage and Family Life

John C. Wynn, Editor. Nashville, the Abingdon Press, 1956. 173 pp. \$2.75

Here are "Teachings from Protestant Pulpits Concerning the Christian Home," as indicated in the sub-title. The 16 sermons from as many preachers were selected from 400 offered. The selection, covering the wide range of family-life concerns, was made by a committee sponsored by the Joint Department of Family Life of the National Council of Churches.

These sermons will suggest many others to preachers. They are profitable reading for any member of a family. One sermon is on the theme, "The Unmarried Have a Vocation." The book may have a use also in parent groups for study and discussion.

R. L. HUNT

The Age of the Reformation

By Roland H. Bainton. Princeton, N.J., D. Van Nostrand Company, Inc., 1956. 191 pp., paper, \$1.25.

The distinguished church historian, Roland Bainton, whose biography of Martin Luther won him both prize and fame, has now produced in pocket-book form a history of the Reformation.

This book was printed by Anvil Books, a concern which caters to the vast student reading public by providing text books in inexpensive paper binding.

The unique thing about Professor Bainton's "pocket-text" is that it combines a broad description of the Reformation—in Germany and throughout Europe—and also quotations and excerpts from the most important documents of the Reformation. Many of these excerpts have been translated by Professor Bainton himself.

Although this book has been designed to be used in a college or a seminary classroom, it could well serve as the study book for adult church school classes, adult church membership groups, or informal study groups.

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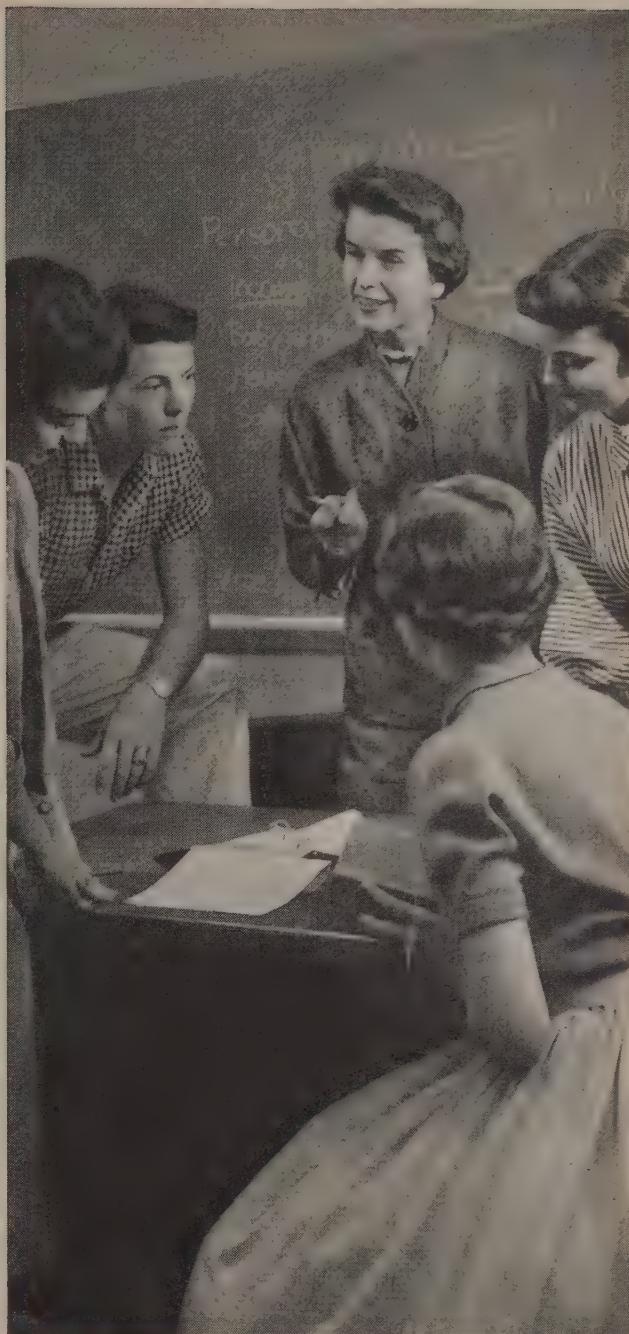
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Personal

TORONTO, Ont.—DR. LELAND A. GREGORY, since 1939 General Secretary of the Board of Religious Education of the Baptist Convention of Ontario and Quebec, has retired from that position. He has accepted an invitation from the Yorkminster Baptist Church in Toronto to become associated with DR. EMLYN DAVIES in the ministry of that church. During his seventeen years as general secretary the work of the Board, particularly in the children's, youth, adult and camping programs, has been greatly increased. Dr. Gregory has also been active in the Division of Christian Education, National Council of Churches, being a member of the Division Assembly of the Administrative Committee of the Commission on General Christian Education, of the Committee on the Uniform Series, and of the Committee on Audio-Visual and Broadcast Education.

ST. LOUIS, Mo.—THE REV. MARVIN E. SMITH, minister of the First Christian Church, Stockton, California, has been named editor-in-chief of the Department of Church School Literature, Christian Board of Publication (Disciples of Christ). He will assume his duties September 1.

Mr. Smith has held pastorates in Iowa, Indiana and Idaho and has been serving the Stockton, California church since 1950. He was president of the state convention of Christian Churches in Northern California in 1954 and is currently chairman of the Christian Education Commission for the Stockton Council of Churches. Mr. Smith has the B.A. from Drake University and the B.D. degree from the University of Chicago Divinity School.

Mr. Smith succeeds DR. GLENN MCRAE, who retired earlier this year.

PHILADELPHIA, Pa.—DR. BERNARD C. CLAUSEN has been appointed secretary of a newly established office of religious education for the Friends Yearly Meeting. His office is in Philadelphia. Before joining the Society of Friends Mr. Clausen was a well-known minister in the Baptist Church. He has worked actively for many years in American Friends Service Committee Peace Institutes.

PHILADELPHIA, Pa.—MR. RICHARD HOILAND has been elected executive secretary of the Board of Education and Publication of the American Baptist Convention. He succeeds DR. LUTHER

WESLEY SMITH, who is retiring because of ill health but will continue as consulting secretary. Dr. Hoiland has been a staff member of the Board since 1930, associate secretary since 1952.

NEW YORK, N.Y.—DR. IRENE ANN JONES has been named associate executive secretary of the Division of Foreign Missions, National Council of Churches, her appointment becoming effective September 15. Dr. Jones will replace Miss HAZEL ANDERSON who was married on June 30 to Dr. August E. Kraft. Dr. Jones has been associated with the Baptist foreign mission headquarters office since 1943. Until 1955 she was home base secretary of its Women's Foreign Missionary Society and since that time associate director of the Society's Department of Public Relations.

BUFFALO, N.Y.—On June 30 MRS. FRED H. WHITE retired as executive of the department of United Church Women in the Council of Churches of Buffalo and Erie County, New York.

Dr. Van Kirk Dies

NEW YORK, N.Y.—DR. WALTER W. VAN KIRK, executive director of the Department of International Affairs of the National Council of Churches, died suddenly of a heart attack on July 6. He was 64 years old. For more than thirty years Dr. Van Kirk has been prominent as a church expert on world affairs and

Students Are Getting the RSV. Why Not Teachers?

Picture left, below: Patricia Nixon, daughter of Vice-President Richard M. Nixon, was one of the pupils receiving a copy of the Revised Standard Version Bible at a special Children's Day Service in Westmoreland Congregational Church, Washington, D.C. Shown with her at the presentation are: Mr. Nixon, Dr. Philip Gordon Scott, minister of the church, and William L. Inderstrodt, the church's minister of education.

Picture right, below: Duke University's tradition of presenting graduates copies of the Bible was continued this year, but the King James Version was replaced by the RSV. First in line to receive their copies were Etta Lou Apple of Winston-Salem, N.C., and Henry Carnegie of Palm Beach,

Florida. Making the presentation is Dr. Herbert J. Herring, vice-president of the University and Dean of Trinity College.

Not shown here are the many thousands of children and young people who received copies of the RSV Bible at promotion or Children's Day services early in the summer.

Several of the denominations are recommending to local churches that copies of the RSV Bible be given to all church school teachers who do not already have them, and as a regular practice to new teachers joining the staff. This is particularly true of denominations in whose curriculum materials the RSV text is used, since it is important that both teachers and pupils use the same text. Some such presentations will be made during Christian Education Week.



has represented the churches on many matters of international political significance. He was scheduled to fly to Europe on July 9 to participate in the 10th anniversary meeting of the Commission of the Churches on International Affairs, which he helped organize with Secretary of State John Foster Dulles. He was a member of the nine-man delegation which visited Russia in March and shared in the conversation with the eight Russian churchmen who spent twelve days in the United States in June.

Abbott Book to Retire .

NEW YORK, N.Y.—Word has come to the Office for Councils of Churches of the National Council of Churches of the expected retirement on December 30 of the Rev. Abbott Book of San Francisco.

For the past fifteen years Mr. Book has been Executive Director of the Northern California-Nevada Council of Churches, where he has been outstanding in the cooperative work of the churches. Mr. Book is one of the "pioneers" in the work of religious education, having served in this area for 42 years. Before going to California he was a director of Christian education in churches of the Disciples of Christ, being at the Union Avenue Christian Church in St. Louis, Missouri for 15 years.

Mr. Book is known also for his large collection of prints of religious pictures, many from European and Asiatic sources.

Oratorio Commissioned

NEW YORK, N.Y.—The National Council of Churches and Berea College, Berea, Ky., have commissioned a major choral work by the American composer Normand Lockwood.

This commissioning is the first such sponsorship in the history of both the college and the National Council. The announcement was made jointly by DR. FRANCIS B. HUTCHINS, president of Berea, and Dr. THOR JOHNSON, director of the Cincinnati Symphony Orchestra and chairman of the National Council's Commission on Music. The libretto, dealing with the theme of the brotherhood of man, is based upon selections from the Old and New Testaments arranged by MRS. CLARA CHASSELL COOPER, a faculty member of Berea College.

Cancer Warning

WASHINGTON, D.C.—The Food and Drug Administration has issued a public warning that the Hoxsey treatment for internal cancer, distributed by the Hoxsey Cancer Clinics at Dallas, Texas, and Portage, Pennsylvania, is worthless and may be dangerous to those who rely upon it instead of obtaining competent medical treatment. All persons who may be considering the Hoxsey treatment are advised to secure a copy of the warning notice. Write to: Food and Drug Administration, Washington 25, D.C.

This warning is an official notice of the U.S. Government.

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Please reserve for us copies of the November, 1956, special issue of the Journal, "The Church Out-of-Doors," to be sent to us around October 25, 1956.

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The Visual Education Fellowship

Presents Milton Heitzman



Are you paying your share?

IN RECENT MONTHS we have talked with several persons who operate film rental libraries. It has been pleasing to note that the use of religious films is on the increase; the librarians substantiated that fact.

"But there is one thing," hesitated a representative typical of the total group. There is always that barbed word "but" holding back in almost everything.

"Yes," we came back. "What is that one thing?"

"Well, we wish someone could explain to churches that the rental price of a film (unless otherwise specifically stated) is for ONE day's showing at ONE location. To rent a film for a day and then 'recycle' it around to several churches for one rental fee is not, well . . . what is a good term to use in a church publication? Maybe 'ethical' is the word we're looking for. And I'm not saying this out of

greediness or a desire to hinder the sharing of good things with good people."

And she wasn't. That rental we pay is calculated to repay the library's investment in the film as well as cover the costs of inspecting, repairing, handling, and allowing previews of the material.

Through ethical practices in the facing of film rental situations, all of us can help all other local churches to friendly and efficient services from our film rental library. Let's play the game according to the ground-rules.

NEW RELEASE EVALUATION

"Living Right at Our Work"

A kit of five filmstrips (black and white), part sound and part silent; average 67 frames each; three 10 inch, 33 1/3 rpm recordings; five guides; and one general manual. Produced by the Jam Handy Organization in cooperation with the Department of Church and Economic Life, and the Broadcasting and Film Commission, NCCUSA, 1955. Available from the Jam Handy Organization, 2821 E. Grand Blvd., Detroit 11, Michigan. Sale: \$49.00 as a kit; not available as single units; subject to local taxes where applicable.

Right Attitude, Right Choice, Right Counsel, Right Leadership, and Right Outlook.

The kit is designed to present a few real life situations—common to many occupations and familiar to all who work—in order to raise a series of questions. The problems are the kind people often ask about themselves and their relationships with fellow-workers.

The visual presentation for each unit or meeting includes biblical situations in

which relevant issues are shown. Scriptural resources are also given for consideration as the group and its individual members are asked to work out their own answers to the questions raised.

As a multiple discussion stimulator, the kit is RECOMMENDED for young people through adults, possibly for senior highs, as well. The ethical problems faced in a business world are not only outlined for their own sake, but their relationships to religious principles are suggested without preachy overtones.

The formats are light and enjoyably presented; non-essentials are eliminated. Perhaps the materials' greatest strength lies in their excellent selection of typical and realistic situations as discussion springboards.

The pictorialization is done with penciled artwork and is simple though at times sparse. As in all discussion situations, maximum utilization will depend on the leader's degree of preparation and ability to lead a group's individual and collective expression of thought.

A CYC Learns How to Serve

(Continued from page 19)

Santa Ana does not have any startling and unusual program. It is weak in the area of Christian service. However, it has tried to fulfill its purpose: to assist the local youth fellowships in their Christian witness and in serving the needs of youth in the community. It has developed a "community" mind among the Christian youth, rather than loyalty by individuals to the Council. It has attempted to see its work in relation to the total program of the local churches, rather than a program unto itself. It has cooperated closely with the Council of Churches. The CYC officers and representatives have always been active in their own churches.

There is almost a complete turnover of officers each year. This can be done successfully, for local groups are well-informed and are an integral part of the total work of the Council. They help suggest the program in the fall and help to complete the plans developed by their representatives on the Council. The CYC has not been afraid to cancel projects and programs of the past for new projects and programs that will meet the current needs of the local fellowships and the youth of the community. Its purpose is to serve.

If you don't have an active Christian Youth Council (often called a local UCYM) in your town, neighborhood, or city—why not urge other church leaders and youth to join with you in casting about for needs to be met, youth groups to be served, and a united witness for Christ to be made?

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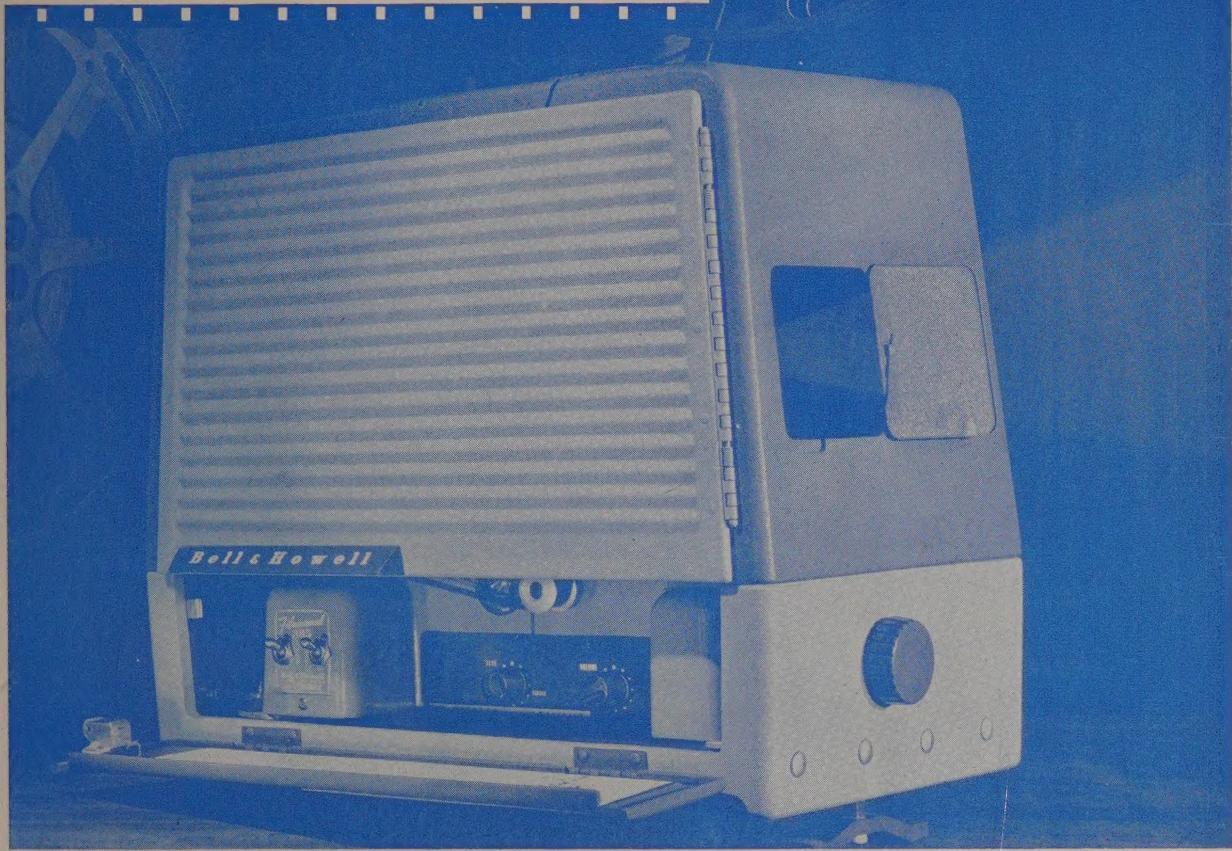
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Dr. Filson here formulates a biblical theology using the Resurrection as the interpretive fact — proclaiming that the entire Bible gains its unity from this *one* event. He deals successively with the relationship of Christ to Israel, the Old Testament, the Kingdom, the Cross, the Father, the Spirit, the Church, the Christian, and the final goal. A clear and balanced analysis of the biblical message, a guide to the resurging interest in biblical theology, and a study of the meaning of Christ for the twentieth century. *Published September 10* \$4

• Evangelism Through the Local Church

ROY H. SHORT

The aim of this book is twofold — to provide inspiration and motivation for evangelism in the local church and to show that every church has tremendous resources within its own fellowship. Personal evangelism is the first responsibility of every Christian, Bishop Short points out, and when every layman recognizes his accountability before God, the local church will fully realize its evangelistic strength. Bishop Short shows the potential evangelistic power of the church school, preaching missions, and the like. *Published September 10* \$2

NEW BOOKS

• The Jews From Cyrus to Herod

NORMAN H. SNAITH

A study of the political history and religious development of the Jewish people during the five centuries preceding the birth of Jesus. The first portion of the book deals with the historical development, beginning at the time of the Exile (538 B.C.) down to 4 B.C. The rise and fall of emperors and empires is traced. The second part is concerned with religious development during the same period — the time when apocalypticism was growing, the figure of the Messiah was developing, and distinctive groups were emerging. *Published September 10* \$2.50

• The Farmer Gives Thanks

SAMUEL R. GUARD

In these 56 prayers, covering the entire year, a farmer offers thanks to God in the language of a man of the soil. Here are prayers for the seasons and months of the year, for special days from New Year's to Christmas. Included are general petitions for the blessing of God on the farm, on its crops and its animals, and for God's people everywhere. Reading and praying these prayers will bring a deepened appreciation of how God blesses all men through the physical world. *Published September 10*

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